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Another Autobiography

Is Baptism an Act of Obedience?

A Reader's Opinion

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THE UNITY AND FEDERATION OF COUNTRY CHURCHES

Rev. George Frederick Wells.

There was never so real an interest in the federation and unity of country churches as at the present time. More than ever before, both ministers and laymen are seeking to know how to federate and unite country churches. Our missionary leaders are taking to heart the principles to which the spirit of tolerance has led them. This is not only because of the increasing difficulties of church work in rural places, but, on the other hand, it is the result of the abounding power of their missionary spirit. The first reason, then, for presenting a list of references to writings under this title is to show something of how great is the present interest in the subject.

It very frequently happens, in places where practical steps in church federation and union are much needed, or where the spirit and practice of Christian goodwill would save churches from decline, that constructive steps cannot be taken because too many people feel that they know very much more upon this subject than is truthfully the case. A second motive, therefore, for presenting this bibliography is that of reminding ourselves not to think more highly of our own opinions and point of view than we ought to think.

The missionary magazine of one of our leading Christian churches recently gave to its readers an extended bibliography on Church Federation. The list here presented has but a few of the references contained in that list. The catalogue seemingly neglects the village phase of the problem of Christian unity. It is hoped that the present bibliography will help to secure a proper emphasis.

We wish by this study to determine our true place in this field of practical endeavor. The bibliography will help new students, workers and writers to know just what has already been accomplished, and it will prompt them to begin where others have left off. To facilitate the work of securing the actual printed materials the addresses of authors or publishers, as far as possible, are given with the references.

Above all, I earnestly desire that this publication may assist in securing the Christian courtesy of all country churches toward each other, and, where Christian community interests can be best served thereby, the federation for work and worship under one pastor of many, and the organic union of some of them.

The writer will consider it a great favor if those who find the present literature inadequate will communicate to him their utmost needs.

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KNEW WHAT SHE WANTED.

On a busy day a woman walked into the office of the courtrooms at Atlanta, Ga., and addressing Judge Blank, said:

"Are you the reprobate judge?"

"I am the probate judge."

"That is what I was saying," she said, "and I have come to you because I am in trouble. My husband was studying to be a minister at a college seminary, and he died detested, and left three little infants, and I have come to be appointed their executor."—Green Bug.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

Can Congregationalists and Disciples Unite?

Editors The Christian Century: I am writing to you for advice. There is here a possibility of uniting a Congregational church with ours. Our church board is contemplating making overtures to them but we are hesitating concerning the basis of consolidation which we ought to propose. Are there any instances which have come under your observation of an amalgamation of these two bodies? What would you suggest with reference to the baptism question, for that will probably be the only important bone of contention? Any light which you may be able to throw upon our pathway will be greatly appreciated. Very cordially yours,

First Church, Milwaukee, Wis.

CHARLES C. WILSON.

Sooner or later the Christian union talk must come down out of the air and take account of concrete cases like this. The test of the sincerity of preaching on unity is found in the attitude one takes toward these concrete opportunities for uniting actual congregations.

As Disciples of Christ, the congregation of First Church, Milwaukee, has been proclaiming its ideal of a united church during all its lifetime. It has condemned the sectarian order as a sin against Christ, a waste of material and spiritual resources, a confusing of the purposes of the church with irrelevant considerations and an eclipsing of its true objective, the kingdom of God.

The Christian Century knows none of the particular features of the situation in which this church finds itself. By inference from the inquiry above there have been between it and a Congregational church near by some informal or casual talk about the possibility and desirability of uniting.

It may be that one or both of these churches is too weak financially to maintain itself at a level of efficiency in the community. It may be that the community is over-churched already. Or it may be that while both congregations are prospering there is a feeling on both sides that the Kingdom of God would be better served if they could pool their numbers and resources and maintain one church on a much higher level of efficiency than either alone can reach.

Can they be united?

They certainly cannot be brought into unity if either congregation insists upon forcing its sectarian views or customs upon the other. The prime essential of progress in a concrete case of uniting two congregations is that there shall be mutual deference, that each shall look not only on its own things but also on the things of the other.

If either group approaches the other with the fixed purpose of having its creed and practice adopted by the other there will be no union. But if each approaches the other with a desire to accept so much of the others views and practices as may be accepted without violating conscience, there is no reason why a union should not be consummated; and a union consummated in such a spirit would be a Christian union.

To be specific, if the Disciples come to conference with the Congregationalists with fixed determination that all the Congregationalists who have not been immersed shall be re-baptized, it may be taken for granted that there will be no union.

The Congregationalists, much as they might desire union, will never submit to an invalidation of their Christian status by being re-initiated into the church. And the Disciples in making such re-baptism a prerequisite to union would be denying the primary implication of their plea for unity, would, indeed, be betraying the fact that they have no plea for unity except by absorption, which is no plea at all and no unity at all.

The only basis upon which union negotiations can proceed is the clear, frank acknowledgment that both churches are Christian churches, that the Congregational congregation is a church of Christ and the Disciple congregation is a church of Christ. The validity of the Christian character and status of the individuals of each group may not be called in question by the other.

This equality of Christian status may be granted—is granted—by the Disciples without the slightest compromise of conviction.

There is no reason whatever why the Disciples in Milwaukee or any other city may not accept the full consequences of this attitude and give their unreserved fellowship to Congregationalists or any other Christians who may wish to practice union with them, without raising the question of re-baptism.

On the other hand, if the Congregationalist group comes to the Disciples with the fixed purpose of imposing affusion-baptism upon the united church in addition to the practice of immersion-baptism, the union enterprise would be defeated at the start. The Disciples could not in good conscience approve the practice of affusion-baptism.

There are two points of view among the Disciples from which the baptism question is regarded. Both points of view, while differing radically in their premises, lead logically to the same practice.

There is, first, the Baptist point of view. Many Disciples are Baptists. They believe that the Scriptures demand immersion only, that Christ specifically commanded it, that immersion is therefore a test of one's obedience to Christ. But according to this view one's baptismal duty is not fully done when he has himself been immersed: he must see to it that the ordinance is kept unchanged and uncorrupted in the church. His baptismal conscience, that is to say, is not personal only but institutional as well. He could, therefore, not be expected to approve the practice of optional forms of baptism in a united church.

The other point of view from which baptism is regarded by many Disciples is that of Christian union. These Disciples are not Baptists. They do not believe that Christ legislated on the form of initiation into the church, they take no interest in the argument about the meaning of the Greek word for "baptize." They regard baptism today as having the same significance it possessed in the apostolic time, namely, as the initiating and consecrating ceremony of religion. Jesus found the people accustomed to the practice of immersion in water; his disciples naturally used this ceremony in making converts; Jesus himself in commanding them to baptize was not concerned with the form of immersion but with the fact which the immersion signalized.

These Disciples have a strong preference for immersion-baptism, not on dogmatic grounds, but because Jesus himself was immersed, because the early church practiced nothing else, because St. Paul's great Christian mind transformed the ceremony by associating it symbolically with the death, burial and resurrection of Jesus and with the spiritual death, burial and resurrection of the new convert.

And when to these considerations of Christ's example, historical continuity and poetic symbolism is added the plain fact that immersion is the one form of initiation which the divided sects of Christendom do all accept and already practice in greater or less degree, these Disciples, committed as they are to the practice of Christian unity, can not practice or participate in disputed forms of initiation without doing violence to their conscience.

A group of Congregationalists like this congregation neighbor to First Church, Milwaukee, facing the problem of unity not in sectarian selfishness, but in a deep and earnest desire to answer Christ's prayer and to advance the kingdom of God, could, without the faintest compromise of conscience forego the practice of affusion-baptism on the same ground as that upon which the second group of Disciples described above decline to practice it.

It is only as the problem of unity is approached in a spirit that reckons with the conscience of others that there can be any hope of progress.

The baptism problem bids fair to stand in the way of union for long time to come if it is approached in the spirit of controversy or the spirit of sectarianism.

But true love for Christ will transcend it. A deep passion for unity will consume the bitterness of the controversy—will consume the controversy itself.

If, then, these two congregations of Disciples and Congregationalists in Milwaukee really yearn for each other's fellowship the Spirit of unity Himself will guide them into the bond of peace.

Social Survey

BY ALVA W. TAYLOR

Banishing Disease by Statute

It may be impossible to make people moral by act of Congress but it is possible to deter very wicked people from wrong doing and to prohibit some very selfish people from visiting wrong upon others. The American Association for labor legislation is at work on some of the problems that fall under the latter head. Of course not all the wrong done laboring folk are the result of deliberate selfishness but modern industry all too often regards dividends before it does human life. The patent excuse is that progress entails sacrifice. More often it is profits that entail it in our industries. Under this head falls the avoidable accidents and diseases of industrial life. The first awakening came through investigations of the number of accidents caused by unprotected machinery. Then followed searching investigations regarding the number of those who suffer from occupational diseases. It was found that in the greater number of instances these diseases could be avoided. When the love of profits refuses to voluntarily protect employees from disease the law can intervene and banish the disease by regulating the conditions under which work is to be done. It can enforce inspection, compel sanitary and hygienic conditions in the factories and force employers to take certain precautions against infection.

How a Great Trust Saw the Light

Probably the most terrible of all occupational diseases is that of phosphorus necrosis. It is peculiar to the work of making matches. The bones of the jaw are attacked especially and the putrifying process that follows is too terrible for description. In one match factory forty cases were found at one time. Several have died and fifteen have had their jaws removed. It becomes a living death. And it can all be avoided by abolishing white phosphorous from the making of matches and using sesquisulphide instead. It costs a little more to make the matches because the sufferers are not compensated and bear all the burden of the phosphorous poisoning while the maker would have to pay for the sesquisulphide. France and England have abolished the phosphorous process. In fact all match making nations have excepting the United States and Japan. In the United States the Diamond Match Company is in effect the trust. It holds the formulary for making the sesquisulphide matches. It resented the idea that things should be interfered with but the Department of Labor took up the investigation undertaken by the Association for Labor Legislation and things were made so warm that congress began to take notice. The trust then abandoned the factory at Portland, Me., where the effects had been most terrible and began to allow the facts to be made known instead of trying to cover them up as heretofore. Trusts are not in high favor and it does not pay to over stimulate public attention when so vitally centered on a great and preventable evil like this one. The Esch Bill was introduced into congress and threatened a heavy tax that would destroy the profits. So a great trust saw the light.

Righting the Wrong by Law

The Diamond Match Company had taken every precaution. It had done all that could be done to reduce the disease but it did not stop using phosphorous though it held the patent to the sesquisulphide process. Now it offers to allow other makers the use of the process at a cost that will reckon it worth \$100,000 to them and a trusteeship has been formed to hold the patent and administer its rights on the above basis. The law should be passed just the same for even this humanitarian arrangement will not prevent any who wish from using of phosphorous. Trustees are men beyond suspicion and the disease will be banished. Most occupational disease are preventable. But they will have to be abolished by statute in the main. The same is true of industrial accidents. Nearly 100,000 die through industrial accident annually. The total number of deaths by bullets in the civil war was 150,000.

Where Others Lead

Here is where some of the older nations lead. France undertook to make matches for governmental profit but found that the cost of caring for the sufferers from "phossy-jaw" as the terrible necrosis is called more than swallowed up the profits. There is where the American match companies have the advantage. They let the

workers pay that cost. So French chemists worked out the sesquisulphide process. England has been long at the task of studying industrial diseases. Her specialists have produced authoritative works upon the subject and there is a great deal of legislation besides an effectual compensation law for the workers that puts the cost of accident and disease upon the industry. Now Italy has opened a clinic for the study of all kinds of industrial diseases. Next to phosphorous comes lead poisoning. It is not so deadly but many more are employed in the lead processes and lays a terrible toll on the unborn of parents who are afflicted. Germany has museums of exhibits, showing the nature of the disease and the devices that will prevent both disease and accident. Questions of overstrain coming from long hours, monotonous tasks, strained positions, etc., need investigation. The Association for Labor Legislation estimates that there are 13,000,000 cases of sickness annually in this country alone, caused by industrial employment. A long and large look might make it seem worth while to prevent it for the sake of profit to the employers as well as employees.

Compensating the Toilers

A conference was recently held in Chicago looking toward the securing of uniform enactments in the various states in making provision for compensating the injured toilers. Public opinion is now thoroughly aroused where it takes an interest at all and it is inevitable that the industry and not the worker must be made to bear the cost. This conference recommends that all employments be included and all employees be made the beneficiaries. A board of arbitration is preferred where there is controversy as courts are too expensive for the employee. The model scale they fix provides that for temporary disability the amount to be paid shall equal one-half regular wages up to a wage of \$20 per week but in no case less than \$5 per week; this amount to be paid for 300 weeks in case there is no cure. In case the victim is able to earn something then the amount shall not more than make up the difference between wages earned and the maximum \$10 per week. In case of death, orphan children are to receive one-half what permanent disability would bring and the widow one-fourth. If there are a widow and one child 40 per cent will be paid and for a larger number of children a sliding scale up to 60 per cent. They commend compulsory state insurance. The fellow-servant doctrine is doomed and in course of time the cost of industry will be assessed up to industry and not to the worker, the one least able to bear it.

Making It Safe to Drink Water

Pittsburgh had been accustomed to typhoid epidemics. But Pittsburgh was more interested in steel and coal and great banks and the rapid evolution of millionaires than in the health and wage of its masses. But a public spirited commission finally took hold of the matter and found that hundreds were being killed through contaminated water supply and that it was inexcusable killing of the innocents. Any politician may now make himself seem the public's best friend by advocating sonorously something good about water. Politicians always become patriotic over principles firmly won in the public conscience. Now comes another daring innovator to blaze the way for further progress in the protection of public health. It is the factory inspector of Rhode Island. He proclaims the doctrine that when a state law says uncontaminated water shall be supplied that it means it must be put into the mouths of children and those who must depend upon public conveniences in a pure state. He requests factories to put in cupless fountains. Many schools over the land have adopted them and Chicago has installed them in its famous new play-grounds. Several states have outlawed the microbe-laden train cup and as many as seven have banished public cups from all public places. A score of cities have joined the crusade with prohibitive ordinances and sixteen railroads furnish individual cups. Yet there is great need of general public education on the subject.

Missionary Notes

The Methodists are organizing a campaign for an addition of \$100,000 to their missionary funds by next October.

The famous cathedral in Uganda has been burned down. It was made of brick and seated four thousand people. It was erected in 1902 and was the first structure built among that people.

African rubber, khaki dye, quinine and many other useful products were discovered by missionaries. It was a missionary that invented the jinrikisha and relieved the Japanese coolies of their burdens. Missionaries discovered the famous Moabite stone and the equally famous St-Ghar-fu tablet which proved that the Nestorians had

missions in China in the eighth century and before. They have reduced scores of languages to writing and translated the Bible into the tongues of three-fourths of the people of the globe.

At the recent Nanking exposition the Director of Exhibits and the Director of Works were both Christians. It was a marvelous exposition. The missionaries held evangelistic meetings near the main gate. There was some opposition but these two men prevailed in their advocacy of the plan.

The black Christians of South Kamerun, on the west coast of Africa, have recently builded a great church 80 by 160 feet in area with a height of 36 feet. The carpentry class of the Elat School directed the work. It is called McCleary chapel in honor of a young man who gave his life for the mission.

Beginning April 24, Boston will have a great missionary exposition. It will be modeled after the famous "Orient in London" of a year or two ago and will be called "The World in Boston." It will parallel the commercial expositions in magnitude and will produce in panorama, pageants, realistic reproductions and tableaux the various mission fields. It will be cared for by 10,000 "Stewards."

Editorial Table Talk

Swedish Temperance Sentiment.

The saloons were closed during the great national strike in Sweden last year. Though it was during a time when violence was to be expected and disorders imminent all the time, there were but 108 arrests, as against 15,048 for the same calendar period of the previous year, with no trouble and the groceries open.

The above facts were so patent and the experience so refreshing that an informal plebiscite was taken upon the question of national prohibition. It resulted in 1,845,249 votes for and 16,471 against the proposition. The farmers and laborers voted for it and even Stockholm was 16 to 1 in favor of it.

Valuable Bibliography of the Village Church

Whether one is in the habit of keeping a file of *The Christian Century* or not he will wish to keep on file the valuable bibliography on the problem of Unity in the Smaller Places prepared with much care by Dr. Wells and published on page two of this issue. The article was called out by the current discussion of the problem based on Illinois Secretary J. Fred Jones' communication to this paper. The problem is young yet but very much alive. It is good to have at hand the total body of literature that has been produced on the subject. Dr. Wells has been doing some investigating for the Federal Council of Churches of Christ. He is interested in having pointed out to him any other contributions on the subject which he may have overlooked. Our readers will do him and his cause a favor by aiding him to complete the bibliography if it is imperfect.

The Missionary Advance of Islam.

Rev. W. H. T. Gairdner, missionary in Cairo, Egypt, who took an important part in the Edinburgh conference and to whom was afterward committed the task of preparing the popular account of the conference, "Echoes from Edinburgh," is in this country at present speaking much the same message that he delivered at the great gathering last summer. He declares that the Moslem Church is now at last actively engaged in a missionary propaganda of equal purpose and comprehensiveness to that for which Christianity has always been distinguished. The Mohammedan boast that his religion propagated itself automatically and that if the aggressive methods of the Christian religion were adopted Islam would take the world, is in danger of being fulfilled, says Mr. Gairdner. Mohammedan missionaries are pressing into the heart of central Africa from Egypt and the north making converts to Islam, not by ones and twos, but by tribes. The most strategic position for our missionary statesmanship to occupy is the frontier line of advancing Mohammedanism with whom Christianity is bound to come into collision soon or late.

Slump in British Churches

The year books of the British churches now coming out report the continuance of the startling decrease in membership which was shown in the statistics of a year ago. The decline is especially apparent in the Congregational and Baptist communions. In the latter the 418,680 members are less by 3,775 than those of the preceding year. The

membership of the Sunday-schools has fallen off 2,794. More than two-thirds of the loss in church membership in both these denominations was in Wales, where the great revival occurred some five years ago. There the membership of the four leading denominations has steadily decreased. These denominations are Calvinistic Methodist, Congregationalist, Baptist and Wesleyan Methodist. The increase of these churches during the two years including and immediately following the revival was 87,782. The decrease for the four succeeding years has been 27,086. What is called the "back-work" of the revival is the explanation given. Yet the church leaders do not view the situation with complacency.

Segregation Theories Deftly Punctured

The whole depraved philosophy which underlies the policy of segregating city vice into a district by itself where it has the protection of the police, gets a straight-from-the-shoulder blow from Judge Gemmill of Chicago's Municipal Court in the last *Northwestern Christian Advocate*. The argument that human nature demands institutionalized prostitution is despatched in this deft fashion:

"The writer was raised upon the edge of a little town of six hundred people. Had anyone attempted to establish a public disorderly house in that town he would have been tarred and feathered and ridden out on a rail. A few years later I moved into a town of fifteen hundred, and later into one of five thousand population. The same conditions prevailed in the latter towns that existed in the former. Human nature is essentially the same everywhere."

There is no more reason for establishing a vice district in Chicago than in the town of six hundred or five thousand population. To the fear that the eight thousand girls now inmates of disreputable houses would corrupt the two million respectable citizens of Chicago in case their protected district were broken up, Judge Gemmill replies that it would be well to offer the two million good people as a vicarious sacrifice. They will not, however, be scattered throughout the city; most of them will flee to other and more lawless communities. Thus the horrible shame of the community for complicity in its present method is revealed in the following statement of the problem and the facts:

"The real problem is not what to do with the present inmates of these houses. Death will soon solve that problem. The average life of the girls in these institutions is about five years. Five years from now most of the eight thousand girls now in these places in Chicago will be dead, and eight thousand recruits will have taken their places; in ten years another eight thousand will have in turn taken their places. Nothing is more certain than if the law is enforced and all these institutions are closed and kept closed, the next eight thousand girls, and the next, and the next, will not get into them, and most of them will be saved to lives of respectability."

The vice commission appointed by Mayor Busse of Chicago has been making investigations covering all aspects of the problem for a period of many months. It is expected that a report of their findings and conclusions will soon be made.

Speaking of churchmen in politics, *The Continent* (Presbyterian) makes observation of the fact that the political renovation of Adams County, Ohio, has been accomplished largely through Presbyterian influence. Judge Blair, who has pronounced sentence upon 1,500 citizens confessedly guilty of selling their votes, is a Presbyterian elder who teaches each Sunday a large Bible class in Portsmouth, his home town. Of the jurymen who have returned the amazing total of 1,500 indictments in this crusade, all are members of evangelical churches, and the majority are Presbyterians, three ruling elders. The prosecuting attorney, the retiring sheriff and the incoming sheriff are likewise Presbyterians.

To Visit Greek and Mohammedan Schools

Mr. John R. Mott, who, at the time the degree of LL. D. was conferred upon him by the University of Edinburgh last summer, was characterized as "a dauntless crusader who has found his mission in the advancement of the spiritual side of university life" and "a great leader who has for years exercised an extraordinary ascendancy over the students of all countries" sailed recently from New York on a long tour of visitation, which will take him into all the institutions of higher learning in Eastern Europe and Western Asia. He will visit not alone the Protestant missionary colleges, but all public institutions and all institutions of the Greek Church, so far as they may be accessible. Mr. Silas McBee, editor of *The Churchman*, will accompany Mr. Mott on that part of his journey where he is to come particularly in touch with the authorities of the Greek Church. Mr. McBee's acquaintance with the ecclesiastics of Russia and the Balkan region is very intimate. Mr. Mott will return to England in time for the spring meeting of the Continuation Committee of the Edinburgh Conference. His interpretation of the spirit and condi-

tions of the eastern church will be of signal interest, especially in view of the purpose of the proposed world conference on Christian unity to include the Greek Church as well as the Roman and Protestant communions.

Right and Wrong in Labrador and in New York

Professor William Adams Brown of Union Seminary relates an incident in the January Harvard Theological Review illustrating at once the modern ethical problem and the broad intellectual and moral sympathies of one of the best known and beloved missionaries of today. He was walking through New York City with Dr. Willfred Grenfell, of Labrador. "It was towards midnight," Dr. Brown says, "and we had been discussing some of the perplexing problems which the complex life of the city presents. Grenfell had been silent for some time. At last he said abruptly, 'I wish I were back in Labrador. It is so much easier to know what is right in Labrador than it is in New York.'" The remark illustrates the changed conception of right and wrong that has taken place in the modern mind. "No old-time Calvinist," adds Dr. Brown, would have felt the impulse to express Grenfell's wish. To him right was right everywhere and always, in Labrador and New York, and he knew what was right at any time or in any place, for it had been divinely revealed once for all in the Bible. His duty was simply to hear and obey." Mr. Norman Hapgood, editor of Collier's Weekly, told a Chicago audience a Sunday or two ago that the moral code was in continual change for the better; that in his conscience, for example, there had been established a law against spitting in public places equally obligatory to that pertaining to petty larceny.

Bethany College Encouraged and Honored

What with the substantial increase of her endowment, the notable addition to her group of buildings, and the extraordinary honors being conferred upon her alumni, Bethany College has much to encourage her in these days. The Christian Century has already recorded the facts concerning endowment and buildings. It should not, however, be overlooked that three of the men most prominently in the public eye in recent days as recipients of honors and public responsibilities are "old grads" of Bethany. The Hon. Champ Clark, democratic caucus nominee for speaker of the House of Representatives is a dyed-in-the-wool Disciple, as he himself says, and a graduate of Bethany. Dr. Edgar Odell Lovett, who having recently returned from a long and thorough tour of investigation of European and Asiatic educational institutions, enters now upon the vast program of laying the foundation for the Rice Technical Institute at Houston, Texas, with \$7,000,000 to utilize in the enterprise, is also a Bethany graduate. Dr. Lovett comes to his new responsibility from Bethany by way of professorships of Mathematics and later of Astronomy, in Princeton University. Then there is Judge Lamar elevated by President Taft to the Supreme bench of the United States. He is a son of Rev. James S. Lamar, a Disciple preacher and writer who ranked with Isaac Errett as a moulder of opinion in his communion. The son inherits much of his father's intellectual quality and, more important yet, his father's loyalties. These men at their high tasks will be a constant inspiration to their alma mater. And it would not be any wonder if a measurement of the chest-expansion of most "old grads" of the little college on the banks of the Buffalo would show an actual increase on account of these honors in which they cannot help feeling they have a share.

Some Good Writing on the Practice of Unity

Somebody is doing some good writing in that bright paper, The Pacific Christian, on the church membership question. The true name of the author of the articles is concealed under the pseudonym "Phoebe." The position taken is that the Disciples are in duty bound by all the implications of their plea for unity, by the practical exigencies of their program for bringing unity about, and by the Scripture itself, to abandon the sectarian practice of selecting from among Christian people those whom they will and those whom they will not receive into their fellowship. "Phoebe" argues that the obligation with respect to baptism, in the case of those who believe Jesus commanded a particular form, extends no farther than the practice of immersion only. It does not carry with it the duty of dis-fellowshipping those Christians who have been baptized in some other way. "Phoebe," therefore, argues that it is the plain duty of Disciples to cease dividing themselves from other Christians by the baptism dogma and to receive all Christians freely and equally into fellowship without insisting upon their re-baptism, continuing, however, to initiate new members into the church by the ceremony of immersion only. The veteran J. J. Haley has been drawn

into a discussion with "Phoebe," and, while not committed to the practice of Christian union at present, he says, "If times change, and the union question presses to take the Kingdom by violence, and a host of sprinkled Christians flock as doves to our windows, I will join 'Phoebe' in giving them a hospitable welcome on a basis of fellowship that will be mutually helpful and satisfactory." The Christian Century, like "Phoebe," does not see how the Disciples' duty is affected in the least by the particular number who happen to apply for admittance—whether one or 1,000 or the whole pedo-baptist world. It is our duty as a fellowship of churches desiring to practice Christian unity to practice it now, out and out, without compromise with the sectarian order. Only as the Disciples do this is there the faintest possibility that their talk or practice will count in Christendom for the cause for whose promotion they were born.

Opposition to the Liquor Traffic

Every attendant at the prayer-meeting is invited to tell why he is opposed to the liquor traffic and to indicate the nature of his opposition. The supporters of the liquor business have wealth and determination. They will not amend their ways until they are driven by public sentiment and law. The church has nothing to gain by spectacular oratory. It must study facts and use its facts with deliberation and skill. That facts may be gathered, let every opponent of the liquor traffic state the ground of his quarrel with it. Those whom it has harmed and those who know of the harm it does to others can give the testimony that will convict the traffic before the tribunal of the people.

The pernicious activity of liquor men in politics is an evil that needs correction. The campaign against corruption is on in America. The safety of republican institutions depends upon the intelligence and honesty of the voter. The experience of Mr. Bryan in Nebraska is not exceptional. "I found that the liquor interests of the nation had entered Nebraska politics, and that the liquor interests of the nation were joined with the brewers of Omaha, for I received the information from one who talked with both. They were banded together to select the senators in this state that they might block legislation that was unfavorable to them. I satisfied myself that other special interests were allied with the brewery interests, and that they were about to burglarize the state of Nebraska and that they intended to use the Democratic party as the tool with which to break into the state house. What could I do but give the alarm. I acted as I would if I saw a man trying to buglarize the house of a neighbor. You may not believe me, or if you do, you may be indifferent, but I shall warn you that the conspiracy is going on."

In the interest of recreation we may oppose the liquor traffic. Men must learn to enjoy themselves in ways that increase physical and moral health. The recreations of the savage are not necessarily good for civilized man. There was more excuse for the savage belief that the intoxicated man was inspired of the gods than there is for the civilized man's belief that health is promoted by the use of alcohol. Any sort of recreation that leaves one unfitted for the tasks that follow the recreation is foolish. The liquor interests are joining many forms of amusement to the drink habit. It is the business of sober men and women to show that no useful form of recreation has any necessary connection with the drinking of intoxicating liquor. It is time to put an end to the erroneous opinion that the religious view of life is the gloomy one and that only as we drink ourselves drunk do we know real enjoyment.

The demand for efficiency is an attack upon the liquor traffic. How much of the cost of living is due to the inefficiency of drinking men? The railroads ask for the privilege of increasing their rates. The advocate of the public answers, "Increase the efficiency of your service and you will save money enough to pay dividends, without adding to the cost of transportation." Efficiency means better men. The better man has intelligence and a steady nerve. He is interested in the service he renders to society. Efficiency means fewer accidents. Not only will there be greater care on the part of owners of factories and railroads, but the worker will be sober and not make so many blunders that endanger life. The larger number of accidents on Monday, where the workers spend their Sundays in drinking, should receive full consideration from the moralist and the lawmaker. It is not child labor alone that destroys the health of children. Beer has its victims. For the sake of future efficiency we have a controversy with the saloon. The child has a right to have its health and morals guarded and the state has a right to demand that its future citizens be trained for the largest usefulness.

Midweek Service, February 9. Matt. 18: 5-11; Gal. 5: 16-21; Eph. 6: 10-20; Rev. 11: 15.

The Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Y. M. C. A.

Why do business men give large sums to the Young Men's Christian Association? Their reason ought to be interesting to churches that are facing financial difficulties. Millions of dollars are being contributed for Young Men's Christian Association buildings at home and abroad. Men who contribute their money for this organization believe that it is doing the kind of work needed at the present time. As *The Christian Century* recorded last week, Mr. Julius Rosenwald, a Jew, gave \$100,000 to the Chicago Association, \$25,000 for the building of a Colored Men's Y. M. C. A. and he offers to contribute, within the next five years, \$25,000 for a Colored Y. M. C. A. in every community that raises an additional \$75,000 for a like purpose. He says.

"You might think that funny, for a Jew to encourage the building of Y. M. C. A. institutions, but I do not believe there is a better work done anywhere in the world, so far as I know, than the work done by the Y. M. C. A. I do not believe that I am less a Jew because I am willing to see the Y. M. C. A. prosper. I believe their prosperity is the greatest thing that this country can have and to that end I made this proposition and I will read you what I have agreed to do for the Y. M. C. A., for which I want to say to you that I do not wish any thanks, because I think it is a great privilege and the more they do of it the better I like it. I should like to see one building go up every month."

John Wanamaker is another man to whom the work of the Y. M. C. A. appeals strongly. He has been interested in it for many years. He advocates a \$2,000,000 investment in buildings. These are his words:

"No man who has invested one dollar in the work of the Association would take five dollars to get it back. For every rupee sent to India you get a dollar's worth. That is a wonderful investment. This undertaking to secure \$2,000,000 to erect some 60 buildings in foreign cities is a greater undertaking than the Panama or Suez Canal, or any scheme of irrigation in the Western States. Infinitely greater than the great enterprises of this world, is this plan which links the world with eternity beyond. As President Taft has said: 'The state department can only go as far as trade and the selfish interest of nations might carry it, but the Christian Association is not hampered in building a kingdom of heaven. It has a free door such as the state department does not have.' We cannot afford to go slow with the Christian Association work if it is so linked with the prosperity of the world, for America has delegated to it the opportunity to prove that the best asset any part of the world has is its young men."

President Taft is known to be a friend of the Y. M. C. A. He has seen it at work in many parts of the world. The more he sees of it the better he is pleased with its usefulness. He makes this appeal to men of wealth:

"The Young Men's Christian Association has established its usefulness, and we know what we are talking about when we speak of it as an instrument for the elevation of any community in which it has full scope. It appeals to me as the living example of doing things. Its secretaries know how to conduct these organizations so as to elevate the character of the young men in the community at the time when their characters and lives can be formed. Wherever I have gone in the Canal Zone, my observations have convinced me that there is nothing better adapted to carry out the legitimate purpose of the government to have the canal constructed by contented people than the establishment of clubs like this. I have seen the organization's work in Manila, Hongkong,

Shanghai. Many there who are not confessed Christians realize its advantage and gave their money to continue its usefulness. * * * We are a rich nation, and because of this fact the responsibility is ours for using those riches not only for home missions but for the encouragement of the people of all races."

Presbyterian

Are the country churches the sweatshops of the church universal? The families which live in the sweatshops have to cut down expenses to the point where decency and intelligence cannot survive. Are the country churches demanding that their ministers shall accept salaries which are insufficient to secure for the ministers and their families comfort, education and a competency for old age? Dr. Warren Wilson, in the *Presbyterian Advance*, has this to say of the country and its minister:

"Country churches like sweatshops, are exploiting the church as a whole, when they pay a minister less than one thousand dollars a year and a house in any of the states between the Hudson and Missouri and Ohio Rivers and the Lakes. They are exploiters because they expect somebody else to pay for his old age, and some other church to educate his children. They want a young man, yet they include in his salary no contribution to a fund for his old age. They want a married man, yet they include no contribution for his children. An exploiter is one who appropriates resources for which somebody else, not he, pays the cost. * * * Standardize the minister's salary upon living conditions, not upon bare survival.

"The Foreign Mission Board does this for its missionaries. They are paid a living; they are not expected to economize first and work afterward, but to produce results. The problem of economy is important, but only in its place. For each child they receive an annual payment of one hundred dollars. Their old age is not forgotten.

"I am pleading for efficiency, not for bare survival. I refuse to rejoice in bare survival. It seems to me ghastly, pitiful. We are called on to serve whole populations with a spiritual ministry. The graces of faith, hope and love in country communities are to be provided by our churches. There is no faith or hope or love possible in the average man's life who has to minister on the brink of the chasm of poverty. I am not talking about exceptional men. The country church needs, and can secure, average men. From such men sweatshop living drives out all grace, courage, hope, faith in the future or love in the present."

United Presbyterian

What manner of spirit is it that is being expressed in angry protest against present conditions? Are the foundations being loosed by the destroyers of by those who are building a better structure? Uninformed persons are apt to think that the church is not alive to the chances that are taking place and that its leaders are greatly alarmed over the new spirit of the age. The fact is that prophets of the church see in the demands of the present an expression of the spirit of the founder of the church. Men are just beginning to realize the importance of the truth he taught. This is the way the editor of the *United Presbyterian* expresses himself:

"In a word, the present demand is for the rights of manhood. This is not a temporary ebullition of feeling; it is the outbreaking of forces that have long been gathering power. For many years the new forces of life have been silently making their way through all the crevices of the social organization. The

isolation of nations has been broken, and the contact has been new life. For a long time invisibly, but now with revolutionary power, the consciousness of right has made for a new age, an age in which the throne that does not rule for the people shall be overthrown. * * * The world is seeking after God; it is longing for deliverance from sin and misery, and it demands that the church in its whole religious life and social organization shall come near to the people and open its doors as Jesus opened the way to everyone who sought to come to him. The demand from the world and from within the church is for a higher spiritual life and a more effective regenerating power. We hear this demand and rejoice in the belief that the church is in the way of answering it. The pulpit has not lost its power where it speaks from God through Jesus to the souls of men. The way is opening for the incoming of the multitude who hear the words of Jesus as the words of life."

Congregational

Boston's greatest preacher—perhaps America's greatest preacher—is Dr. George A. Gordon of Old South Church. Signs of his impaired health coming on, his congregation insisted upon his giving up his work and going abroad for a three months' vacation. Before sailing for Egypt and the Nile he sent his people the following revealing note:

My dear friends: I have thought of you all during the past month a thousand times, and always with a tender and devout wish that you may fare well. I know you will; all things work together for good to them that love God. I miss the privilege of serving you; I regret that I am absent from visible fellowship with you. I grieve sometimes at the set-backs which I have given to the efficiency of the church; but I rejoice in the deep and quiet assurance of your love and sympathy.

Accidents will happen in the finite world of men; that is, things come to pass for which we can give no clear and sufficient reason. Such seems to me my temporary incapacity for work. I have tried to do my duty; in so endeavoring this visitation came. It is daily growing beautifully less; therefore let us not torment ourselves with endless guessing at obscure causes when present results are full of good cheer and hope. I expect to meet you on Easter Sunday, restored to nearly my normal strength, and I think I shall have something good to report to you not only out of the depths, but also from the heights.

You will consider well what I say when I tell you that the Christian faith reveals the fullness of its almighty comfort only to those who rest in it in weakness and defeat. Then, as never before, one learns that God still travels in the greatness of his strength, and that, as in all the generations of faith, he is still mighty to save.

Rev. Frank G. Smith, the Chicago Congregational pastor who was elected to the state legislature last fall, comes home from Springfield each Sunday to take his place in his pulpit. On the Sunday of his first return he told his congregation of his first week's experiences in the legislature. "There are two Smiths in the House of Representatives from Cook County," he said. "I have not met the other Smith, but I have noticed that when I vote one way, he votes the other. See which Smith votes right and remember—that's me." He was told that the railroads would grant him a pass to and from Springfield. This he declined. "My fare will cost me \$200 in round numbers," he figured out. "and corporations do not give \$200 for nothing. I do not know how other men think about it, but I would no more take that \$200 than I could put my hand in another man's pocket and steal it."

Jacksonville (Ill.) church, with R. F. Thrapp as pastor, is supporting the mission at Moline, where reports indicate S. B. Slater is carrying on a most encouraging work.

A Ministerial Human Document

Revealing the Blight and Injustice of Heresy-Whisperings

Autobiography of a True Minister of Christ.

The publication of the autobiography of a young preacher two weeks ago has stirred up many of our readers, both ministerial and lay, to report their own experiences or to express their opinions. The article printed last week was the story of a minister whose troubles with his congregations seemed to arise mainly from his vigorous and brave advocacy of reform. The following story is the tragedy of the faithful pastor against whose teaching the suspicion of heresy has once been breathed. It is a most intimate self-disclosure, for the truthfulness of every word of which we are in a position to vouch. Had the story here recorded transpired within one of the so-called "creed-bound denominations," it would have excited no great wonder. But that within the free fellowship of the Disciples of Christ, whose Fathers were all heretics, this kind of tragedy should be enacted, makes it a piece of exquisite historical irony. It is not likely that space of such length can be given for other autobiographies, but we will be glad to receive the briefer opinions of our readers on the whole question of the relation of pastor and congregation, as these opinions may have been prompted by the reading of the three autobiographies we have published.—THE EDITORS.

I read with deepest interest "The Autobiography of a Young Preacher" in *The Christian Century*. As I read I became a higher critic, and tried from internal evidence to "guess him." This I soon succeeded in doing. In fact we are old college mates. I have been in his home. Once I preached for him during his pastorate "on the lake front." He is a handsome man, clean in heart and life, gifted with great literary skill and of such manly, social graciousness that the success of his ministry is no accident. When we meet we call each other by the "first" name. I have watched his upward career with deep, brotherly interest, and have rejoiced in his merited advancement. He was a radical optimist in college, and his optimism has remained undimmed. Happy is the man who is an optimist by temperament, not cultivation. The optimist has won two-thirds of the battle before a shot has been fired.

Inasmuch as my experience of almost ten years in the ministry has been somewhat different from his, I thought an autobiographical sketch might not be uninteresting to the readers of the *Century*. I am prompted to do this by the questions asked by the editor in connection with the above article and, also, by the fact that writing anonymously and not being well known I can write with greater frankness than I could if my signature were attached or if I were well known in the brotherhood.

Baptized in the Catholic Church.

I was reared in a "divided" home. My father was a Roman Catholic. My mother was a Protestant. I never knew of any domestic infelicity because of this difference. All six of my mother's children were baptized in the Catholic church, and my two sisters were educated as day pupils in a convent. The first school I ever attended was a Catholic school for boys. My mother seemed to know wherein to compromise. We did not have meat in our house on certain "holy days." Not one of the children became a Catholic. As I look back over my childhood days I can see that the tact and instruction of my mother made this impossible.

When I was sixteen my mother died. Fifteen months later my father died. I lived for four years with my godly, Scotch grandmother—my mother's mother. Before I was sixteen I united with the church to which I have ever since belonged. I shall never forget the Sunday night that I made "the good confession," nor the Thursday night (between Christmas and New Years) when I was "buried with Christ in baptism."

I then gave all my powers of heart and mind to the service of Christ. I was always in my place at the different meetings. I was secretary of "The Young People's Prayer Meeting" which met at 10:15 Sunday mornings. It was then I did my first public

speaking. I joined a literary society and in the primary oratorical contest won first place and the right to represent our society in the oratorical clash with the representatives of several other societies. In the final contest I won first place, and five dollars' worth of books which I still possess and cherish.

Ministry Considered for a Life Calling.

Having thus locally "come to the front" as a speaker, having two uncles in the ministry, and being very earnest and conscientious in my Christian living and service, consideration of the ministry as my life-calling was inevitable. For some reason (not financial) I shrank from undertaking it. My personal ideal life was that of a Christian business man, preaching on Sundays for weak churches. This I had determined to do when the whole after course of my life was changed by an event altogether unexpected by me. The official board of my home church passed a resolution urging another boy (who is now a missionary) and me to consider the ministry. I promptly, unhesitatingly accepted this as a "providential leading."

At nineteen I entered a southern university with seventy-five dollars in my pocket. I was a student there for almost eight years. I hold four diplomas, among them being the A. B. and the A. M.

At the time I entered college I was of "the strictest of my sect." My home church was opposed to instrumental music and "innovations" generally. At that time I shared those views. I shall never forget the reverence and awe with which I sat before my venerable instructors and drank in their teaching. Soon I was called to some country churches. I reproduced what was taught with accuracy and fervor.

Doubts Professor's Infallibility.

After four years of study there gradually came doubts of the infallibility of my theological professors. This was caused by reading and thinking. Finally, towards the close of my college course, I "kicked over the traces," and became known as a heretic. One of my professors (a man I dearly love) told me "to go to ploughing corn or building fences" because I could not longer regard every utterance of the Bible as of equal inspiration.

Although I had broken with the past theologically I retained the most delightful personal relations with my professors, and, so far as I know, do to this day. I also retained my old time zeal to proclaim Christ and His gospel to men.

At the close of my college course I was called, very unexpectedly to me, to "supply" for a large church in a small southern city. They did not want a young man for their regular pastor, nor did I want such a large church at that time. Finally, after the trial sermon I agreed to supply for one year. It was distinctly understood by both parties that

the term of service was only for that period. After I had been there three months I was pressed and urged to remain permanently. This I consented to do. My salary was increased from twelve to sixteen hundred dollars. I remained there five years. At the close I was getting eighteen hundred dollars.

Worked to the Point of Exhaustion.

I entered upon that pastorate with utter abandon. I worked so hard that in three months from the beginning I fainted from exhaustion. I wrote one sermon a week and memorized it. I took up all the burdens of the congregation and the city. We had great audiences, frequent additions and a great missionary awakening. In those days living-link churches were scarce. I found the church without any missionary zeal. I left it supporting three missionaries—one abroad and two at home. At the close of my five years there the church was giving about three thousand dollars a year to missions more than when I began.

But all this was accomplished at fearful cost to myself. During that time my eyes broke down from overstudy, once I was compelled to desist from reading for five months. Still, by using the typewriter, I wrote my sermons though I could not read over the manuscripts without great pain. Also, I underwent an operation. In the spring of my fifth year, when my work was at its highest pitch, I was suddenly stricken down. As I look over the past I can see that the nervous collapse was coming for eighteen months. I was too busy to notice the warning symptoms, and too much in earnest to heed the pleadings of my wife, physician and friends. If ever a man was in deadly earnest I was. But the end came. Nervous prostration—paralysis threatened—complete rest ordered. For several days I could not give up. Finally, with my heart beating at 48, I was taken to the hospital, and there remained a month, then spent another month recuperating at a health resort, and, after my return for several months only preaching one sermon a week.

Happy Years—But Adjudged a Heretic.

But those were happy years. Friendships were formed that can never die. I went through sorrow and joy with my people. I tried to be the friend and guide of the young, and the companion of the sorrowful and bereaved. I tried to faithfully minister to the sick and the dying. My people felt that I was a friend, and called upon me for service which I gladly rendered no matter what the hour or the occasion. After my illness I learned that my wife, to let me get a good night's rest, was in the habit of removing the receiver from the telephone. Yes, those were happy days. That was my first "church-love."

Imagine then, my surprise, when I returned from my enforced two months absence, to find that I was adjudged a heretic and, "for

the sake of peace," I was counselled to reign. ~~Remember that I was not even notified~~ of the meeting of the official board. The blow struck so hard that I had to go away again for a time. Of course I made no complaint. I willingly acceded to the request. I knew that ninety-five per cent of the church wanted me to stay. In fact for months I "sat on the lid" to prevent an explosion. I closed my work amid a blaze of glory—but with a broken heart. Up to that experience I had been a radical optimist. Since then I am an optimist by cultivation—so far as official boards are concerned.

Prominent in General Work of Disciples.

During that pastorate my name and picture (though never on my initiation, for I have always shrunk from giving publicity to my work) were frequently in the papers and missionary magazines of the brotherhood. Twice I appeared on the platform of the national convention. Yet, with all this, but for the intervention of some good-hearted friends I doubt if I could have been pleasantly located in another pastorate among my own people. I was invited to visit some good churches, but always letters had come pronouncing me unsound in the faith. I was complimented by being classified with Willett, Ames, Morrison and Maclellan. In one case a call would have been extended anyway, but I declined to allow it because I knew it would cause trouble.

Just why I was pronounced a heretic was a mystery to me. That I had broken with much of my college instruction was true, but, I asked myself, are my professors infallible? Do they regulate and measure the theology of the church? Does loyalty to the fathers demand that we camp upon their graves? My first pastorate had been fruitful, my record clean, my doctrine acceptable to ninety-five per cent of my people—but what did all that count for when "heresy" was charged by an influential minority? I had almost given my life for the church, yet when I came to leave that pastorate, up to almost the last hour, I had no other call.

Called to His "Second Love."

However, a call did come. This was a church in a thriving city in another section of our country. Soon I was very happy in my work there. I still continued to write my sermons. I found the usual demands and drains upon the pastor. One thing I soon learned—that I could do little studying so long as there was a telephone in my study. I spent four happy years there. I also discovered that the "second-church" love can be as deep and true as the "first love." My salary here, at the beginning was three hundred dollars less than it was at the close of my other pastorate. This presented quite a problem. Three hundred dollars less, and in a city! Well, we tackled it bravely, and got along somehow. During this pastorate our second child was born. We had much sickness and this, added to operations and sickness of the past, put us considerably in debt. However, at the end of my first year there, my salary was increased from \$30 to \$35 a week. That is the largest salary I have had.

Respected by Brother Ministers.

In that city I was much in demand for special addresses. I was also elected president of the Ministerial Union (interdenominational) of that city and vicinity. I entered heartily into all the activities of the day. I spoke in the factories and spoke and prayed in missions in the alleys and byways. As in my former pastorate I had some "reformed men" I was trying to hold up. The audiences steadily grew, the place of the church in the community became more fixed and prominent, and I was happy. I even preached for the Salvation Army. The missionary offerings of the church increased about \$700 during my pastorate.

This church was composed almost entirely

of weekly wage earners. But, oh, how they gave! Here, I formed some friendships that can never die. Week after week I "plugged" away, busy day and night, and glad that I could do something for my fellowmen.

Theological Spectre Once More Arises.

But once more the theological spectre crossed my path. I shall not dwell upon it. I voluntarily resigned. I had serious thoughts of leaving the ministry. It seemed to me that there was no place for me. I have never considered myself a heretic. If devotion to Christ and His ideals, if the proclamation of the Fatherhood of God and the Brotherhood of man, if an attempt to show the application of the teaching of Jesus to modern problems, if an abiding interest in "the down-and-outs," if obedience to the missionary impulse of Christianity to evangelize the world constitute orthodoxy, then I am not a heretic. If leaving some of the dogmas of the past, if minimizing the metaphysical speculations of the theologians, if prejudging the relation of God to fellow Christians of other denominations is heresy, then I am a heretic.

Thus in nine years I had held two successful pastorates. In each the spectre of heresy had arisen. In each case the main trouble had come from readers of a certain type of religious journalism that is always reactionary. What was the use of continuing? Financially I had made nothing—in fact was in debt, due to sickness. I had never asked of the ministry more than a living. I had sacrificed five thousand dollars of life insurance to stay at my post. I had turned aside from two or three opportunities of pastorates in other denominations. Did not my duty to my family demand that I should make a change? A thousand times I asked myself the question, "Why continue the struggle?"

Called to and Located in Smaller Town.

Before I had definitely decided this matter a call came to a small church in a small town. I determined to try once more. Here I am, happily situated amid a delightful people. 'Tis true we have to get along on five hundred dollars a year less, but that is not the worst thing that can confront a family. I am doing my best. The work is prospering.

While financially, and from the point of view of prominence, my ministry has not been a brilliant success, yet it has not soured me. I have never envied a brother his success, nor have I coveted his honor. I am still an optimist, but now it is the result of cultivation.

Men naturally fall into types. Temperament is the differentiating characteristic. I cannot think that Spurgeon's success was due to his piety, brains, or marvelous voice, though without these he must have been a failure. Men just as good, just as brainy, and of equal vocal power have failed. Temperament, other things being equal, is the cause of victory or defeat. I am not sure whether or not this leads to fatalism. I am not arguing but presenting my view of a case.

The Middle of the Road Minister.

Hence, there are men who, amid the controversies of the day, the issues affecting the foundations of the past, the struggles for the future, can pursue a middle of the road course, calmly present the issues, if necessary, without the hearers knowing exactly where they stand. These preachers are not cowards. They are not deceivers. They are so constructed temperamentally that such a course is possible to them—in fact the only course they can pursue.

On the other hand, there are those who cannot keep back their convictions. They must take sides—not hastily but after consideration. Such a man cannot stop with showing his congregation that it is morally immaterial whether Jonah is history or a parable, Job history or a drama, Isaiah one

or two—he must go a step farther and tell them what he believes. The former is not now considered heresy, but the latter is.

Never Preached Doubts.

I have never preached my doubts. I have hardly ever used the expression Higher Criticism. But I have preached my convictions, and have not gone around a corner to dodge an issue. For this I deserve neither sympathy, praise nor blame. It is temperament. My brother of another temperament is just as brave. My course would be as impossible to him as his would be to me.

In two of my pastorates I have met with retired pastors. In both cases with unfortunate results. One made an incidental conversation a means of attacking some worthy men and a noble cause, the other broke out into open rebellion. In both cases I pursued my work as though nothing had happened. That course wins in the long run. I have never consciously been discourteous to a brother preacher.

I am glad that I entered the ministry. If I had known all that was before me I doubt if I would have had the courage to have done so. The ministry has brought me into contact with some of earth's noblest men and women. It has enabled me to touch hearts and lives in the alleys, factories, office, shacks and mansions. It has enabled me to invest my life in a strenuous effort that I am constrained to believe has done some good. All I ask of life is an opportunity to do good.

Meditations "in the Gloaming."

But, Mr. Editor, I sometimes sit in the gloaming and think, "Is the ministry worth while?" Certainly all callings are sacred. Why not serve God some other way? I think of past struggles, of my premature grey hair, of the loss of elasticity (though I am but thirty-seven) of which I have been conscious since I had that nervous collapse, and wonder if it is worth while. Sometimes when I think of our professed congregationalism, which is in reality the rule of the few; the type of journalism, so prevalent among us; the difficulty of differing with the majority without being "drummed out," I cannot but wonder if it is worth while. In certain moods I love the gloaming. My heart responds to it.

But, again, when I think of others, not self; of the world's need, not my own petty experiences; of the great and good in every church—and then think of "the Man of sorrows," of Gethsemane and Calvary, I blush with shame that a complaint has ever escaped my lips, and return to my work with the old time zeal and joy.

"Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my life, my soul, my all."

So Life stands, with a twilight world around;
Faith turned serenely to the steadfast sky,
Still answering the heart that sweeps the ground,

Sobbing in fear, and tossing restlessly—
Hush, hush! The dawn breaks o'er the eastern sea,

'Tis but thine own dim shadow troubling thee.
—Edward Rowland Sill.

One cannot have or give the best always—not, at least, until the soul shall be always in its highest and best moods—a condition which may perhaps be on the way to us, though I am doubtful whether the created will ever stand continuously on the apex of conscious existence. I think part of the joy will be to contemplate the conditions in which we are at our best: I deight to think of twilights in heaven—the brooding on the best. Perhaps we may be full of God always and yet not always full of the ecstasy of good, or always able to make it pass in sweet splendors from heart to heart.—George MacDonald in "Weighed and Wanting."



J. A. Haldane.



The Haldane Tabernacle, Edinburgh.



Greville Ewing.

In the Early Steps of the Campbells

A Visit to the Home of Greville Ewing

BY ERRETT GATES.

While Thomas Campbell was residing at Rich Hill, County Armagh, Ireland, he was accustomed after returning to the town from his morning service at Ahorey, to attend, along with Alexander, the evening services of the Independent church of the place. Richardson in the *Memoirs*, says: "The Independents being more liberal than others in granting the use of their meeting-house to preachers of various kinds, an opportunity was thus offered of hearing occasionally persons who were distinguished in the religious world. On one occasion the celebrated Rowland Hill preached with great acceptance. James Alexander Haldane also visited Rich Hill, and preached during Mr. Campbell's residence there."

James Alexander and his brother Robert Haldane, were the leaders of that epoch-making movement in Scotland in the last decade of the eighteenth century which inaugurated a widespread revival of religion in all the churches. The agencies employed by them and their helpers, novel and repugnant as they were to the established order of things in all the churches, such as lay-preaching, Sunday-schools, open air and field preaching, and direct appeals to the unconverted, were yet the means of a genuine reformation of religious life. The Anti-Burgher Seceder Synod took formal action against the movement, and so also did the Assembly of the Established Church.

Work of the Haldanes.

The Haldanes had inherited a large fortune, and after a brief naval career devoted their patrimony to the furtherance of popular religious work among the people. They were members at first of the Established Presbyterian Church, and had no thought of leaving it until they were oppressed and frustrated at every step by actions of synods and assemblies. They finally broke with the church of their fathers and began the organization of churches on the Congregational or Independent basis. They associated with them in their work several able ministers, notably Greville Ewing, who had been a minister of the Established Church in Edinburgh. The Haldanes built a tabernacle in Glasgow capable of seating two thousand or more people, and a similar one in Edinburgh. Mr. Ewing was placed, as min-

ister, over the one in Glasgow.

It was to this Greville Ewing that Alexander Campbell came with a letter of introduction, when he came to Glasgow after the ship-wreck in 1808. Richardson says: "Calling, therefore, at his house, No. 4 Carlton Place, he was most kindly received and hospitably entertained." On a recent trip of investigation in Glasgow I thought I would see if the house at "No. 4 Carlton Place" was still standing. I found the location of the street called by the same name in the Glasgow directory of 1910, but was doubtful of finding the street the same as in 1808, or the houses the same or the same houses bearing the same numbers. I knew how old houses and streets with their numbers were frequently changed in the many revolutions and alterations that take place in rapidly growing American cities in the course of a hundred years; so that I started on the search in a state of grave doubt. For Glasgow has grown from a city of about 100,000 population in 1808 to one of nearly 1,000,000 in 1910. It was not reasonable to suppose that private dwelling-houses would stand before such a tidal-wave of commercial expansion and numerical increase.

Ewing's House Now Wine Warehouse.

I found Carlton Place lying across the River Clyde from the business district and facing it on the south side. No. 4 proved to be an old private residence used now as the warehouse of a wholesale wine and spirit merchant, Peter McDonald, by name. I was somewhat reluctant to go into the place, as unseemly for one of my religious and temperance associations, but I finally entered. I found a book-keeper at his desk inside the counter that ran across the front of the main room on the first floor, and said to him: "History says that No. 4 Carlton Place was the residence of the Rev. Greville Ewing a hundred years ago; do you know whether this is the house?" Without a moment's hesitation he replied: "Yes, sir; this is the house; and we are reminded of the fact that a minister once lived here every time we pay our Feu Rent. There are two houses here joined together by piercing the separating walls with doors, and we pay five pounds rent on this one and twenty-two pounds rent on the other one. No. 4

here was rented to Rev. Mr. Ewing as a manse, and he got it at a lower ground rental because of that fact."

Conclusive Evidence.

Here was the most conclusive evidence that a minister had leased the property originally for use as a manse; but to this was added the tradition connecting the name of Greville Ewing with it. My imagination then began to picture the entrance of that tall, raw-boned Irish youth of twenty summers, into the very room in which I was standing and his meeting the man who was his first acquaintance and his closest friend in Glasgow. The book-keeper seemed very glad to tell me what he knew about the interesting history of the house and street, and without asking the kindness he led me through the two rooms, front and rear, composing the first floor. The front room was the dining room, and what the rear room was used for he did not know. He then took me through a rear door into a building that was added for warehouse purposes, on the site of Mr. Ewing's flower garden; then up the front stone stairs to the second floor, and the third floor, and showed a stair going still further up to a servant's quarters in the attic. Beneath the first floor was a basement used as kitchen.

In Glasgow's Fashionable Quarters.

In its early day this house was something of a mansion, and Carlton Place, overlooking the Clyde, was the fashionable quarter of Glasgow. A few doors to the west of Ewing's house stood the splendid mansion of the Lauries of Lauriston, the superior of the estate on which this part of Glasgow was built, and the man who leased in perpetuity to Greville Ewing the parcel of ground he occupied. This mansion of the Lauries' was built by an architect brought from Rome, and was the place chosen to be fitted up for the entertainment of King George IV. when he planned a visit to Glasgow that he never made. It is now used as the headquarters of the city's Charity Commission, and the entire neighborhood has been turned over to small business warehouses, and the habitation of Glasgow's needy population. On the other side of Ewing's home, at the corner, stands the

Gorbal Parish Church, neglected and deserted, but still wearing the aspect of its ancient grandeur. In the early days Carlton Place was kept sacred from intrusion by great iron gates at either end opened and closed to residents and visitors by guards.

Social Prestige Due to Ewing.

This was the home and these the neighbors of Greville Ewing, to whom Alexander Campbell came with a letter of introduction. He was let into the most select social and religious circles of the city in the very beginning of his stay there. Speaking of the change that took place in Alexander's religious sympathies while in Glasgow, Richardson says: "This change seems to have been occasioned chiefly through his intimacy with Greville Ewing. This gentleman seemed to take a special interest in Alexander and in the family, and performed so many kind offices in their behalf that he became greatly endeared to them. Alexander was frequently at Mr. Ewing's to dinner and to tea, where he formed many agreeable intimacies with the guests at his hospitable board, and acquired, during this intercourse, an intimate knowledge of Mr. Ewing's previous religious history, and that of his coadjutors, the Haldanes and others." The home of this great-hearted and liberal minister seems to have been a kind of rendezvous for students, for in the Memoirs of Greville Ewing by his daughter there is a letter from a former student bearing testimony to the frequent enjoyments of his hospitality during the years 1807-1810, the very time Alexander Campbell was so frequently a guest at his board.

Ewing was very fond of young men, and was greatly devoted to a scheme for supplying the new Independent churches with a properly trained ministry. He doubtless had his eye upon Alexander as a very likely candidate for the new ministry. The biographer of the Haldanes, after speaking of the leading principle of the new association of Independent churches just then coming into

existence through the efforts of Ewing and the Haldanes, says: "It was next assumed by the new church as a principle that Christians are religiously bound to conform, their ecclesiastical usages to the practice or customs of the apostolic churches. Proceeding on this assumption, Mr. Ewing first introduced at Glasgow the practice of celebrating the Lord's supper every Lord's Day. This innovation on the Scottish custom of having it only twice a year was adopted in Edinburgh not long afterwards, and finally in all the new churches in Scotland from the date of Mr. James A. Haldane's treatise, published in 1802, to prove that it was agreeable to the apostolic order and the practice of the primitive churches."

The work of J. A. Haldane published in 1802, mentioned above, on "Social Worship," reads as if it had been written by one of the Campbells, or Walter Scott. On the basis of the principle of primitive faith and practice the Haldanes went on to the Baptist practice of immersion. They were themselves immersed but did not make it a test of fellowship in their churches. This divergence from the views of Ewing, and other differences, led to a rupture of relations between them in 1808, the very year Alexander was accustomed to sit at Ewing's table. The painful affairs engrossing Ewing's mind must have been talked over in the presence of his young guests. Ewing resigned that year as minister of the Tabernacle Church, whose building belonged to Robert Haldane, and it was subsequently sold and used for business purposes. It was located in what is now the very center of the retail business trade of Glasgow.

The Tabernacle in Edinburgh in which J. A. Haldane preached until 1851 still stands, but is used as a furniture store. When Alexander Campbell was in Edinburgh in 1847 he went on Sunday morning to this place of meeting to hear Haldane preach, but he was not present.

Edinburgh, Scotland.

top of your book and grin at her, in your own fetching way, and use other indirect means of declaring yourself. But now you "take your pen in hand" and "write these few lines" to let her know that she is sweeter than sugar and prettier than roses and violets, taken singly or combined, in bud, bloom or in whole bouquets.

You also longed for an opportunity to tell her in private just what was the matter with you. You began to give your hair some attention, but it would never stay combed. You became aware, for the first time in your life, that your hair needed combing. You began to wash behind your ears and shine the heels of your shoes, without being compelled to do so. Who knew when you might suddenly find yourself alone with her. And you intended to be ready. You knew exactly what you would say. And, one afternoon, when all the boys and girls had gone and you lingered around, she came out of the door and you were with her at last. You started off with her, but felt sheepish and to your great surprise, you had absolutely nothing to say and nothing to say with. It had not occurred to you that you would lose tongue and head, but that is what happened. She was provokingly serene. It irritated you to think that she did not discern your intent and co-operate in a purpose which she could not fail to approve. "It looks like it was going to snow," you ventured, and she began to chatter about the party she and the other girls were getting up. It was already worse than a snowstorm—it was a frost. Your awkwardness oppressed you, all the way home, and you secretly resolved to try sending a letter.

Wanted to Play Hero.

In that note you not only expressed the most exalted love that has, as yet, been experienced by a boy, but you distinctly declared a desire to "lick" any boy whose conduct was not just to her liking. You really wished you might whip about a half dozen boys, all on her account, like a knight errant of the brave days of old, fighting for his lady's protection or to win her smile. But your nerve failed you, when you tried to hand her the note and some one near by saw your face turn an ashen hue. Then you revealed your state of mind to a small boy friend who volunteered to deliver the note and bring back a reply. But that was a grand blunder, from the standpoint of your peace. That boy handed his coat to your sister to hold for him, while he ran a race with another boy, the note dropped out of his pocket, your sister picked it up and read it and that was the beginning of a drop in the temperature. Fun for the whole family evolved from that accident. The note was delivered, not by the boy, but by your sister and she brought back to you a similar note, written by the dear girl, comparing you very favorably not only to a first-class brand of saccharine matter, but to red roses and blue violets, and she had rhyme in it; all of which would have been highly creditable to her and heaven to you, if it had come in time and under other circumstances.

The Tide Was Going Out.

It was too late; the tide was going out. You tried to laugh, but it was more like the merriment of a mummy. You almost fainted. You felt as you did that time when you went behind a tree and experimented with an old cigar and were cured of the smoking habit before it was formed. The sudden change in your feelings toward that girl and the resentment with which you viewed all creation were a study. You discovered, that very minute, that you didn't like her anyhow. The charm was broken. You looked around and grinned, just as you did years afterward, when you took laughing gas at college, and suddenly "came to." You were not sorry to be free once more and to go on

(Continued on page 23.)

A BOY'S SWEETHEARTS

By James S. Kirtley.

I use the plural advisedly. They usually come in an ascending series. After one fitful fever is over, it is continued in the next school term or vacation. He can hardly remember when he first began to have sweethearts and he is almost sure to acquire the fixed habit. The period of greatest danger to his health is between eight and twelve, and during all that time he is battling for his constitution; from twelve to sixteen he is working out his by-laws, and, when he reaches the latter age, he will be ready for the final series of sweethearts. Now, if memory is not playing a trick on me, spells of cardiac trouble begin as early as eight and increase in vehemence till the last fatal attack. The "spells" are frequent and fleeting, furious and funny. Mumps and measles and whooping-cough may be evaded, but sweethearts never. The former only attack him once each, and, if they do not succeed in dragging him off the earth the first time, they retire from the field and leave him in full possession, sometimes with a few scars as souvenirs of the struggle. But his troubles of the heart never cease to attack him.

Under the Spell.

If the first spell comes early, the next comes soon thereafter and each proclaims its presence to all the members of the household. They know precisely what ails him. The rapt and sometimes tragic air, the faraway look in his eye, the preoccupied manner in which he engages in conversation, the way he looks ashamed or elated when a certain little girl's name is mentioned—all are symptoms that are not lost on the experienced onlookers. No one spell can last long, but

it is frightfully exhausting while it does last.

Different temperaments modify the symptoms, but they are substantially the same.

Mournful But Happy.

You yourself remember when the first attack came on and how severe it was. You really felt alarmed about yourself and were not sure you would ever be happy again, so mournful was the delirious pleasure and so alternating with pain. The constrictions around the throat and the stoppages around the heart seemed more than could be endured. "The restless, unsatisfied longing" would have done credit to Longfellow's Evangeline. Just where it hurt the most you were not always sure. You loved to write her name and yours together and mark off the corresponding letters in both, then you would count off those left unmated, speaking the cabalistic formula, "friendship, love, idolize, hate," and the word that fell on the last letter indicated her state of feeling toward you. It was a singular thing that it came out right you felt you were secure and when it came out on the wrong word, you would not believe it, but laughed it off. It was a serious time for you and an anxious time for the innocent bystanders. You passed through the first series with Martha and Mary and Eunice and Alice, and, to your great surprise, did not die a single time.

The Love Letter.

It must have been toward the end of the first series that you began to make use of the epistolary means of expression. You had seldom done more than gaze around at school and see if she was there, look over the

Our Readers' Opinions

Is Baptism An Act of Obedience?

Editors of The Christian Century: I have enjoyed with a great interest your editorial, "Baptism and Scholarship," in the issue of January 12. It has set up a buzzing in my subconsciousness, and I am hoping you will let the bee, with ink on his legs, crawl over some page of a future number. The bee is staggering between admiration for your frankness and a general wonder why you did not go further. Few Baptists are disingenuous enough to go so far. I, who am a Congregationalist beyond the reach of the rope, the stake, and the rack, have taken all the steps. You should now do with this question of "obedience" what you have done with the question of "immersion," and tell your fellow-Baptists that the whole "obedience" plea has not a leg upon which to stand. Jesus never commanded anyone to be baptized, neither by immersion nor by any other mode. If you will "show me" the contrary I will tell the whole state of Missouri. There is no such record.

Did I hear you say that Jesus told his disciples to baptize? He did not tell them to be baptized. There is not a shadow of evidence that any of them ever were. And he made it obligatory upon nobody to receive their baptism.

Did he say "He that believeth and is baptized shall be saved?" Probably not. But if that clause italicized is authentic—I doubt it—still he did not teach that men could not be saved if not baptized, and no Baptist teaches thus. There is no command to be baptized in the teaching of Jesus. Peter once gave such an exhortation; I remember no other injunction in the New Testament. (Ananias to Paul is another instance of such exhortation.—Editors C. C.)

If this is so what becomes of the assumption of a Baptist that baptism—in particular, immersion—is an act of obedience to the command of Jesus?

The bee also has buzzed after this fashion: Did Jesus mean to make the baptism of John a Christian rite? To this point John (Baptist) himself gives us some interesting matter. He did not think Jesus would adopt his baptism. He names water specifically as the essential symbol of his baptism. "I indeed baptize in water." He then specifically names in contrast a different symbol that Jesus would use: "He that cometh after me . . . shall baptize with the Holy Ghost and with fire."

This seems to have been verified. In the only, at least the most, notable instance of Holy Ghost baptism the Spirit sat on them in "tongues as of fire."

Why were those strangers from Alexandria baptized a second time? The reason to be inferred from the account is that they had not received the Holy Ghost. But they had been baptized in water. With what were they baptized a second time? Was it fire?

The point is that according to the present buzzing, if I wanted to give something like a literal obedience to the most pregnant Scriptural suggestions I would be baptized in fire. That is a little like reductio ad absurdum perhaps, but the bee will buzz.

If you will come right down from that "obedience" platform we could really all get together on some very reasonable grounds. Jesus was baptized in water or with water, that is evidence that he approved that ceremony for himself. Jesus authorized his disciples to practice baptism. That indicates that he approved of making baptism a practice—perhaps an institution. The apostles, the apostolic church, the church ever since,

have practiced baptism. That should mean to most of us, whatever the original intent may have been, that we are in good order, in harmony with the whole church when we receive or administer baptism. Why embarrass that argument with another that is wholly untenable. If you try to tie up the conscience by making baptism a test of obedience to Jesus, it is open to any one to say that there is no question of obedience involved, because there is no command. And if there were one soul asking admission to the church, and standing as a disciple of Jesus, who disbelieved in baptism for himself, the church that should shut him out would have the worst of the argument, and would wrong that soul.

Wherefore the bee sounds to me as if he said: A liberal and intelligent paper like The Christian Century will be yet more liberal and intelligent if it will burn some more bridges.

W. C. STILES.

New York City.

Something Ought to be Done

The proposed plan of J. Fred Jones to further the cause of Christian unity as published in the "Century" of Nov. 10, awakens serious thought in the mind of every earnest disciple. Something ought to be done. Something urgent ought to be done and done soon. This we all clearly see. My personal feeling is that the sustaining of the Christian worker as suggested by Brother Jones, is a form of ministry that some of our well-to-do disciples ought to covet and enter upon with joy. With the present temper of the churches at large I doubt if they would give it the cordial and sustaining support necessary to make it effective for good. The returns would be slow and perhaps for years invisible. Our churches somehow are accustomed to demand from our missionary societies results speedy and easily visible. But I am sure any of our state organizations would gladly receive and administer such a fund, especially given for that purpose.

We are a wealthy people. We have grown to large numbers. Surely we have a people of sufficient devotion to dare to undertake to make a real contribution to the religious life of all Christendom. With our century of training in a conscience on Christian union we owe it to the world to undertake some such ministry regardless of immediate fruitage.

I. J. CAHILL.

Cleveland, Ohio.

Acknowledging Christ as King

I've been a close reader of The Christian Century for some years and I find more help from such reading than from any other religious paper I read. Sometimes I make up my mind we will immerse the whole Christian world, though it looks as if we would not immerse anybody. First we think they are lost if they don't submit though they are all right—whether they do or not. What's the matter? We need a physician and badly, too. I was taught that salvation was of God through Jesus Christ. I still think so. He was Prophet, Priest and King. Don't every body amongst us believe that? If so why all this discussion? Does anybody think to improve upon him in either of these offices? What man can preach better? Who that can better minister in things holy than he? And who claims the power to act for him as King? Did he ever dictate terms (or authorize anyone else to dictate terms) of salvation? If he did, has he arranged for a body or set of men to revise, repeal, enforce or ignore any of the terms he ever made or authorized to be made in his name? Does it not

appear to you that what we Disciples need most of anything nowadays is to acknowledge our King? Does it not appear to you that that is what the world most needs to do? These new things may be intensely modern and eminently American, but we must remember that it is the Kingdom of the Lord and his Christ. We must never get away from the truth that he saves and we need salvation. He gives, we receive. He wants us, we need him; he offers, it is for us to accept. When we try to get the constitution broad enough so that there will be no giving up of our own will in submission to his the religious republic will be in force, but salvation comes of the King, let's make him supreme now, let's find what he has said and walk therein.

Croton, Ohio.

STANTON E. HOOVER.

A Practical Book

Having recently finished a year's study of the life of Jesus with a men's class, I have examined with more than usual interest the course of study just published by the New Christian Century Co. Dr. Scott's, "The Life of Jesus," is the most satisfactory outline study of the life of our Lord that I have seen. It happily combines accuracy and scholarship with simplicity. The "ordinary" teacher can use it successfully with any class from intermediate grade up. At the same time it forms a splendid basis for as elaborate and advanced work as one may wish to undertake. The lessons strike a happy medium between the systems that furnish too much "cut and dried" and those that demand too much independent research. The questions are admirable, those for review at the end of each section and the general review and map questions suggest the possibility of written examinations.

St. Thomas, Ont.

F. W. NORTON.

A Missionary's Vote

Dear Brother Morrison: My vote may be too late but I want to send it in anyway. Please put me down for one who wants very much to have Brother Willett continue the Daily Altar. It has been very helpful to me. Also I am glad to hear it is to be published. Please put me down for a copy. Would like very much to have it translated and put into Japanese. Just such a book is our immediate need for new Christians. Enjoy the Century more and more. It is growing.

WM. H. ERSKINE.

Akita, Japan.

Thoughts to Ponder

If thy plans should prosper, thy barns be filled with plenty, and thy treasure be increased—remember, there is danger in thy fullness. The heart may be weaned from God, and all the best and purest affections may be perverted. * * * When thy cup is full, pray that it may be carried with a grateful hand.—J. A. M.

I do not bear the palm
Of victory in this life.
And yet, to feel, at last
The current of its strife
Slow deepening into calm,
With anchor holding fast,
Give rise to grateful psalm.

E. M. HOLMES.

To be important is one thing; to look important is another thing; but—to feel important! There you have the fellow who enjoys his own society.—Creswell MacLachlan.

Rainier of the Last Frontier

CHAPTER XII.

"A Thousand Dollar Tool."

Yes, the Y. M. C. A. of Iloilo was on the up-grade. Almost before he knew it Rod Garrison found himself commissioned as Assistant Secretary. He started in the unaccustomed work gingerly enough but soon his southern heart caught fire. Garrison had come from a land where men are not ashamed to be frank confessors of Christ and soon Rainier found that his new recruit was leading him on faster than he relished. It was Rod who insisted upon nightly evangelistic services. It was Rod who suggested the value of a Bible Study Class for the soldiers of the Iloilo Garrison. It was Rod who led in personal work among the men.

"I've begun a new life, Rainier," he said earnestly, "An' I'm goin' to let the boys all know whar I stan'."

So step by step the two men went on into the deeper things of the Association work, and found an increasing joy in their growing knowledge of their common Saviour. Rainier, whose religious life at home had been orthodox enough but decidedly flavorless, found new meanings in the Bible and new fellowship with the faith of his fathers. His inner prayer life began to delineate to his own soul an increasingly definite Christ, a holy, tender, omnipotent Redeemer. Great mysteries were revealed to him as he linked his life to his transformed friend. Life that was life indeed came to him.

Yet all the deepening life of his spirit could not erase the constant factor of irritation in regard to Miss Royce. Her form he seldom saw, purposely visiting the hospital when she was off duty. But her face, her voice, her mannerisms, came unbidden before his mind every hour of the day. The Iloilo gossip for the most part never reached him but try as he would he could not shut his ears to it all and on several occasions he had the exquisite torture of hearing her name linked with Sevier's. Now and then he met them face to face, sometimes passing together in a victoria, sometimes walking along the shops of Calle Real. Her eyes on one of these occasions had met his before he could turn them away and she accompanied her bow with a look so eager that he trembled with hope for days. Could it be that she was beginning to understand the man that was monopolizing her?

He found partial relief from his constant thought of her in pushing out frequently into the interior, establishing branches in the lonesome sun-blistered posts of the foot-hills.

It is worthy of note that while on one of these trips, travelling carelessly along without escort on the Cabatuan trail, that his horse suddenly shied at a noise near the road. Dismounting he went into the jungle a few paces and found himself looking at a pitiable sight.

A negro was lying unconscious on the ground with a fallen tree across his shoulder and right arm. The arm was evidently mangled and bloody for an army of red ants was wriggling over it. The sight of the puffed face of the negro in his plight gave evidence that, though still living, he was not suffering. Not stopping to tie his horse Rainier sprang to the task of prying up the heavy eucalyptus log. The sight of the feasting ants gave him the strength of ten men. In a minute of time he was dragging the heavy body free and pulling it to a creek near-by, the ants still clinging in masses to their victim. But in a frenzy he washed the insects into the stream and tore up his own shirt into band-

BY

JOHN MARVIN DEAN

AUTHOR OF

"THE PROMOTION, ETC."

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ages and wrapped the shattered arm up with care. The man had come to in the process and began to groan feebly with pain.

"Do you speak English?" asked Rainier. The man shook his head and continued his groans.

Rainier tried Visayan dialect.

"I will leave you now to get help," he said. "Do not worry. I will return with help."

He left the man lying upon the bank of the stream but as he did so something led him to scan the man's clothing. He had been too eager to relieve the man from his horrible plight to make any deductions. But now as he turned to go away he noticed that the man was wearing a blue flannel shirt and a pair of army shoes. He had no jacket but his trousers were of native cloth, and a broad gold stripe ran down the leg.

A wild surmise filled his mind. But he shook himself free of it, mounted his pony, rode into the nearest 'barrio' and soon came back to the place he had left the negro, accompanied by a score of natives and a rude stretcher, "We'll carry him into the nearest post-hospital," thought Rainier.

But to his amazement the man was gone. The natives searched the banks of the stream but could discover no trace of the fellow. Evidently he had staggered away to his shack in the jungle. Once more Rainier's mind quivered with a disquieting thought. Who was the man? Could it be that he had stumbled on the most vicious insurgent leader in the Island—the negro renegade Fagan? Should he report the matter to headquarters?

He was at first inclined to do so but a sudden inexplicable pity for the wounded man and the thought of the horrible tortures through which he must have passed, united in determining him to say nothing. Let the man have a chance to get away, he thought. To aid in his recapture would simply be to help hang the man, for no commander in the Philippines would spare him the halter.

So Rainier went on into the interior with one more strange experience to his credit, little dreaming that he was playing in the second part of a dark and evil drama.

The first act had been enacted in Iloilo near eleven o'clock of the preceding night when the negro whom Rainier had found under the fallen eucalyptus trunk, tapped gently at the rear door of Dr. Sevier's quarters in Calle Ermita and was admitted so instantly as to prove a prearranged interview.

"A light?" suggested the visitor when seated in the secluded little kitchen opening on the rear.

"You're not afraid," commanded the voice of Sevier. Shortly a lamp illumined the place, but not before the windows with their thick shell panes were drawn closely across the sliding sills.

The doctor proved to be in pajamas, a slouching figure. His manner was that of a man pretending a carelessness he did not feel.

"You look about the same as in the old Yukon days, Doc; living at your pace I should think you would show it more."

The negro spoke with a trace of dialect. His voice was deep even. As he finished the

remark he took a proffered cigarette from his host, laid aside his straw hat and struck a match. His white teeth glistened between his thick lips as he shot the first smoke from his nostrils.

"Heavens, Fagan, I've lived like a Puritan for months," answered the doctor with disgust.

"You?"

"Yes, more fool I, I suppose—listen, Fagan. I've got a new deal on this time. Quite a contrast to those we pulled off together when you were with the old regiment on the Yukon. You remember that case of the little Esquimaux, Kolan?"

The doctor paused, shrugged his shoulders, puffed out his lips with disgust and resumed.

"Honest, Fagan, I think the grand passion that the French talk about has come my way at last. Now don't laugh. I mean it. There is a little woman here in the Army Nurse Corps who can twist me around her fingers. I keep her from knowing it too clearly, but the fact remains. I'm going to marry her. But she is holding back a little and I'm afraid to put the whole thing to the test."

"Another man," queried the negro.

"Yes, curse it. 'She doesn't say anything about it but she is thinking a good deal about a fellow who has it in for me, a man who came over in the same transport that brought me in here. He was a saucy guy and mixed it with me in Katayama's place in Nagasaki. I thought I had evened it up with him one night off the coast here. I slugged him and pushed him overboard but he had the luck of a demon from the pit and crawled out on the beach."

"Is he onto you?"

"He acts as if he were. But he didn't see me slug him. He can't prove anything on me. But the whole town here knows there's something between us. He's gotten mighty pious here lately but he's laying for me just the same. But I don't fear him. Only the girl shares the feeling of the place in general. She thinks he's a great hero, and knowing that we are enemies it works against me. I've planted a few inventions of my own in her mind and they've helped a lot up to date. But I'm beginning to lose out. Ever since he ran the mail into Mabalacat under the fire of your precious band of cut-throats his stock has been on the rise."

The negro grinned unpleasantly, and his stocky body grew tense.

"If I had been there on the Mabalacat trail it would have been a different story," he said grimly. "Uncle Sam taught me to shoot straight and I try not to shame my uncle. Does he hang around the lady much?"

"No. That is just the worst of it all. He strikes the holy attitude of so abhorring me that he avoids her for fear of meeting me with her. It is beginning to work on her pretty strong. Then she has a pet friend, Miss Carroll, who makes cat's eyes at me when she thinks that I am not looking. I've got to get that girl soon or lose out for good."

"You really want this one then?" suggested the visitor, meaningly.

The doctor's face grew strong with passion. He struck the table with his hand and bent over until his forehead almost touched his auditor's.

"Fagan, listen! That little woman has got me body and soul. I'm willing to stand any row it causes to get this little nurse. And now here is my plan."

The insurgent chief bent over carefully as the physician began to reach the heart of the business in hand.

(Continued on page 24.)



My Mother and Me

BY H. O. SPELMAN.

A rude upper chamber, the moon looking in
On a restless young lad o'erburdened with
sin;

A form at his bedside on bended knee;
We three: the moon, my mother and me.

My heart heavy-burdened, my mind full of
care,

Her hand on my brow, a word and a prayer,
A kiss from her lips, a smile sweet to see;
While the moon looked down on my mother
and me.

In anguish and sorrow my sin I confessed
To my mother and God—sweet peace filled
my breast;

The moon was cloud-covered, but still we
were three;

My Father in heaven, my mother and me.
Atlantic, Iowa.

Mother Goose

That was her real name, and not a fictitious
one, as many people believe.

Elizabeth Foster was born in Charlestown,
Mass., a town near Boston, in 1665. Her
family being Puritans, she was reared as
other little maidens then were "to be indus-
trious." She was also taught to cook and sew
and spin. On Sunday she went to the meeting
house and sat demurely quiet through the
long sermon, and on week days went to the
free school and learned to read, write and
count.

Little Elizabeth was, nevertheless, a mirth-
loving child and greatly beloved by her play-
mates.

History does not tell us how early she began
to produce her little rhymes. At the age of
twenty-seven she was wooed by a widower
named Isaac Goose, who had ten little mother-
less goalings. Her family, and indeed Eliza-
beth herself, opposed the match, but at length
her kind heart was softened by the pitiful
plight of Father Goose and his little goalings
and she finally married him.

Then six children of her own were added to
the number, making sixteen in all. No wonder
poor Mother Goose tells us that "she had so
many children she did not know what to do."

She probably sang them to sleep at night
to "Rock-a-bye, baby, on the tree top," or by
"Bye-o-baby bunting, father's gone a-hunt-
ing," and on wash days they merrily rubbed
to "Rub-a-dub-dub, three maids in a tub."

When Joshua and Gilead took the pails
and went to the top of the hill behind the
house for water and disaster befell them, she
probably made them laugh, even while the
tears stood in their eyes, and they were being
plastered up with vinegar and brown sugar,
by singing "Jack and Jill went up the hill."

She also put into rhymes the tragedies that
occurred in the neighborhood, telling of the
children that were drowned, "Sliding on the
ice, upon a summer's day," and about the
poor pussy that the naughty Johnny Green
put in the well.

But finally the flock were all scattered.
Father Goose departed this life and poor
Mother Goose was left all alone. Then her
favorite daughter, Elizabeth, who had mar-
ried Thomas Fleet, a printer, prevailed upon

her to make her home henceforth with them,
and to this fortunate circumstance we owe it,
that thousands of children all over this land
have been made happy by her simple little
jingles.

Dear, merry Grandmother Goose thus came
to live among another flock of little ones in
Pudding Lane, Boston.

Thomas Fleet had a printing office of his
own, and to his wise head came the thought
that if his own children were so pleased and
entertained by his mother-in-law's fun, why
might not others be also? So he began to
write down her jingles whenever he got a
chance to do so, following her about the
house and even asking for more, as the chil-
ren did.

One day Mr. Fleet laid before Mother
Goose's amused and astonished eyes the first
volume of the now famous book. How she
laughed when she turned to the title page and
found pictured thereon a goose with its
mouth wide open! It bore this title: "Songs
for the Nursery; or, Mother Goose's Melodies
for Children. Printed by T. Fleet at his
Printing House, Pudding Lane, 1719. Price,
two coppers." Her historian tells us that for
thirty-eight years she lived to add new
rhymes to each new edition, and died in 1737,
at the age of ninety-two, "her name a house-
hold word, dear to children, her memory
blessed by mothers in many lands."—Our
Companion.

The Junior Pulpit

BY "MARK WAYNE."

NAMES.

I knew a little boy who lived in the
country where the butcher made calls
about three or four times a week; every
time the butcher's red wagon came in
sight he used to run to the big gate
and watch his grandmother buy meat
for the family. This little boy was
very shy and also very fond of sausages.
The big, red-faced butcher noticed him
peeping at him from behind his grand-
mother, with his big grey eyes staring
into the wagon to see if the butcher had
brought any sausage. Oh, how he would
like to have had some; his eyes bulged
and his mouth watered, and when the
burly butcher said to him kindly: "Well,
my little man, and what's your name,"
the little boy said right out loud,
"Sausage"—just that way. He thought
the butcher asked him what he would
like, and he couldn't think of anything
but sausage, and grandmother and the
butcher laughed, and for weeks after
that they called that boy "Sausage" in-
stead of his right name.

Well now, suppose we should begin
to call boys and girls not by their true
names, but by the things they wanted
very much, or by what they seemed to
be like. I am afraid a good many peo-
ple would be rather plagued to be nick-
named that way. Now I'm afraid I had
better not teach you names for twisted
people for we should all have to have
our names changed from plain John and
Henry and Mary and Elizabeth and Wil-
liam to, say Puddinghead, and Crooked-
fingers, and Silly-mind and Grownl-face
and Twisted-tongue. It would be better
not to deserve so bad a name, but rather
Clear-head and Handy-fingers and Wise-
mind and Smile-face and Merry-tongue.

Now generally boys and girls are
named already with nice names, so that
you really don't have to change them
in order to have something fine to live
up to. If you don't have a good name
to start on, why then you can be so
kind and good that folks who know you
will say, "Oh, he's a lot better than his
name." But some of you have pretty
names—do you think you have got

characters to match? You girls know
that when you get a new hat you must
have it to match your new dress, so if
you have a fine name you ought to be
fine to match it. John means the gra-
cious gifts of Jehovah, and John should
live so that people may see in him the
grace of God. Henry means rich lord,
and he ought to be rich in mind and
heart; Isaac means laughing, so that he
should always be happy; Edward means
successful keeper, so he ought to keep
his health, his temper, his trust, his
word successfully; Albert means all
bright, so that he can't be dull or sul-
len; Alfred means all peace, and Fred-
erick, peaceful, so that they should be
very agreeable chaps. Oliver is an olive
tree, and should be fruitful in good
works; Peter is a rock, so he should be
firm in every good principle; Joseph
means "he shall add" and he ought to
be very thrifty and progressive; James
means Supplanter, and he should root
out evil and plant good; William means
a golden helmet, so he should have a
kingly head to match.

The girls have even nicer names, so
they will be even nicer than the boys.
I suppose. Alice will be a noble girl,
if she is true to her name; Emily will
be graceful, and Florence will be bloom-
ing; Edith will be happiness itself;
Helen is all brightness; Jane is Gift of
God; and Amy, beloved; and Anne,
gracious; and Stella, like a star; and
Gertrude, truthful; and Sarah, princess.

Live up to your names and you will
be splendid men and women. And if
any named Mary complain that her
name means bitter, remember that that
name was worn by one of earth's fair-
est and most blessed women, Mary the
Mother of Jesus. And if any boy named
Paul should grieve at being named lit-
tle, remember that with all his humil-
iation, Paul the Apostle became one of
the greatest in the Kingdom of Heaven.

And remember, too, that when we
have faithfully finished this life, we are
to have a new and more glorious name
written upon our foreheads, just as we
shall have a new and glorious nature
to match.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, FEBRUARY 5.

Theme for the Day.—The Sure Ascent.

Scripture.—At midnight I will rise to give thanks unto thee because of thy righteous ordinances.—Psalm 119:62.

If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.—Col. 3:1.

Yet through that darkness (infinite though it seem

And irremovable) gracious openings slide, By which the soul—with patient step of thought

Now toiling, wafted now on wings of prayer—

May pass in hope, and though from mortal bonds

Yet undelivered, rise with sure ascent Even to the fountain-head of peace divine.

—William Wordsworth ("The White Doe of Rylstone.")

Prayer.—Father divine, we wait for Thee to show us the way by which we may rise out of self to nobler things. We have followed too much the desires and devices of our own hearts. Quicken us, we pray Thee, with Thy holy Spirit, that we may find new sources of consolation and strength in Thy love. For the blessings of this holy day we praise Thee. We would order our worship in sincerity, and with the earnest desire that it may bring us nearer to Thee. Forgive our sins, we beseech Thee, and lead us in the way everlasting. We pray in Jesus' name. Amen.

MONDAY, FEBRUARY 6.

Theme for the Day.—The Divine Presence.

Scripture.—Above him stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, Holy, holy, holy is Jehovah of hosts; the whole earth is full of his glory.—Isa. 6:2, 3.

And there shall be no curse any more; and the throne of God and of the Lamb shall be therein; and his servants shall serve him; and they shall see his face, and his name shall be on their foreheads.—Rev. 22:3, 4.

Yea, very vain

The greatest speed of all the souls of men, Unless they travel upward to the throne Where sittest Thou the satisfying One, With help for sins and holy perfectings For all requirements—while the archangel, raising

Unto Thy face his full ecstatic gazing, Forgets the rush and rapture of his wings.

—Elizabeth Barrett Browning ("The Soul's Traveling.")

Prayer.—Our God and Father, we adore Thee for the vision of Thy perfection of which we have been permitted to catch dim and far-off glimpses. It is our hope and purpose so to grow in spiritual power under the guidance of the gracious Spirit that we shall be able to see with clearer vision, and to find ourselves more at home in Thy presence. We look to Thee for life and all that can make it rich and wonderful. Save us from all failure, from the backward look and the troubled heart. Let all Thy servants rejoice in Thy salvation, even as Thou hast promised they shall rejoice in the light of the glory hereafter. Amen.

TUESDAY, FEBRUARY 7.

Theme for the Day.—The Joy of Friendship.

Scripture.—As a man speaketh unto his friend.—Ex. 33:11.

A friend loveth at all times; and a brother is born for adversity.—Prov. 17:17.

My companion, and my familiar friend. We took sweet counsel together.—Psalm 55:13, 14.

What makes a friend? What filmy strands Are these that turn to iron bands?

What knot is this so firmly tied That naught but fate can now divide?—

Ah, these are things one understands

But once or twice!

—Austin Dobson ("To a Friend Across the Sea.")

Prayer.—O Thou great Friend to all the sons of men, we turn to Thee from every other comradeship, and rejoice in the closeness of that holy intimacy in which it is our privilege to abide. We would not lose the satisfaction of such a divine sense of security as Thy love affords. When other helpers and comforts flee, make a place for our hiding till the storm be overpast. And wilt Thou open to us daily the rich treasures of Thy wisdom and grace, that we may be no more lonely and of sad spirit, but may find our greatest hopes of happiness fulfilled. For Jesus' sake. Amen.

WEDNESDAY, FEBRUARY 8.

Theme for the Day.—The Glory of Light.

Scripture.—But all the children of Israel had light in their dwellings.—Ex. 10:23.

And I saw as it were a sea of glass mingled with fire; and them that come off victorious from the beast, and from his image, and from the number of his name, standing by the sea of glass, having harps of God.—Rev. 15:2.

And would not we, reposing in the gloom, Dreaming in shadow, reft by death of sight,

In awe-struck joy and wonder wake to see,

Like the day breaking into sudden bloom, About us burst the rolling sea of light That gilds the white shores of eternity?

—R. K. Munkittrick ("Light.")

Prayer.—O Thou who didst cause light to shine upon the darkness of the unborn world, and hast given us the light of truth to lighten our way, we praise Thee for the Sun of Righteousness, that rises upon our world with healing in his beams. We would be lovers of light, walking in the light as He is in the light. Then shall we have fellowship one with another, and the blood of the eternal sacrifice shall cleanse us from all sin. Lead us onward, Father of our souls, till the darkness be past, and we come out upon the shining levels of the sea that stretches to Thy throne. We ask for Thy name's sake. Amen.

THURSDAY, FEBRUARY 9.

Theme for the Day.—Work and Wage.

Scripture.—And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. And when they came that were hired about the eleventh hour, they received every man a shilling.—Matt. 20:6, 7, 9.

Idlers all day about the market-place

Their name us, and our dumb lips answer not,

Bearing the bitter while our sloth's disgrace,

And our dark tasking whereof none may wot.

Lord of the vineyard, whose dear word declares

Our one's hour's labor as the day's shall be,

What coin divine can make our wage as theirs

Who had the morning joy of work for thee?

—L. Gray Noble ("The Eleventh Hour Laborer.")

Prayer.—Our Father, we have read the story of Thy generous dealing with all who labor for Thee, and we know that beyond all the rewards Thou canst bestow is the joy that comes from sharing in Thy work. Save us, we beseech Thee, from idle hours that profit nothing and leave us restless and unhappy. Show us the place in which we can work with gladness at even the smallest task. And then give us grateful souls, that receive the compensation, whatever it may be, and count it as the least of the blessings of our day's work. We pray in our Savior's name. Amen.

FRIDAY, FEBRUARY 10.

Theme for the Day.—The Voices of Night and of Morning.

Scripture.—Mine eyes anticipated the night-watches, that I might meditate on thy word.—Psalm 119:148.

I call to remembrance my song in the night; I commune with mine own heart and my spirit maketh diligent search.—Psalm 77:6.

And, behold, the glory of the God of Israel came from the way of the east; and his voice was like the sound of many waters; and the earth shined with his glory.—Ezek. 43:2.

Look, then, into thine heart, and write! Yes, into life's deep stream;

All forms of sorrow and delight,

All solemn Voices of the Night,

That can soothe thee, or affright,—

Be these henceforth thy theme.

—Henry W. Longfellow ("Voices of the Night.")

Prayer.—Holy Father, the night and the day are both Thine own. Thou makest the day dark with the shadows when Thou withholdest Thy face, and Thou causest the night to be bright as the noonday with Thy presence. We would so learn the lesson of Thy nearness to the pure in heart that night and day may be both alike to us, even as they are to Thee. Open Thou our souls to listen to all voices of the night and the morning that speak of Thee, and to lift up our own speech in praise for Thy love to us, and Thy wonderful gifts to the children of men. Forgive and lift us up. We ask for Christ's sake. Amen.

SATURDAY, FEBRUARY 11.

Theme for the Day.—The Dead Gods and the Living God.

Scripture.—Howbeit every nation made gods of their own, and put them in the houses of the high places.—2 Kings 17:29.

O Lord Jehovah, thou hast begun to show thy servant thy greatness, and thy strong hand; for what god is there in heaven or in earth, that can do according to thy works, and according to thy mighty acts?—Deut. 3:24.

O Jehovah of hosts, the God of Israel, that sittest above the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.—Isa. 37:16.

Across the quenched Aegean, where of old The shining islands sang their stasimon, Forever chorusing great hymns of light Round Delos, through the driving dark I steered

(Continued on page 22.)

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section VII. David and Nathan (2 Sam. 12:1-15).

Topic for Sunday, February 12.

QUESTIONS.

1. In what books is the story of David's life contained?
2. How do the two narratives of David's introduction into the official household of Saul compare?
3. What close friendship was formed by David?
4. What elements of David's later character were the result of his friendship with Jonathan?
5. What was Saul's attitude toward David?
6. In what ways did Saul seek to rid himself of David's presence?
7. How is the prophet Samuel connected by David's biographers with the life of their hero?
8. Where did David go when he made his escape from the court of Saul?
9. Of what tragedy was David's visit at the tabernacle at Nob the cause?
10. What kind of a life did David live during the period of his exile?
11. With whom did he at last take refuge?
12. Do you think David was justified in accepting military service among the Philistines?
13. In what great peril was David placed at the time the Philistine hosts marched against King Saul?
14. What became of the kingdom of Saul after that king's death?
15. What events led to David's acceptance of kingship in Judah?
16. How did he become the king of the united nation?
17. Why did he wish to take Jerusalem?
18. What important events connect the lives of Nathan and David?
19. What do you think was the influence of Nathan upon the character of the king?
20. What do you think was the greatest misfortune that ever befell David?
21. What do you regard as the most striking proof of his moral leadership?

1. DAVID'S EARLY YEARS.

The narrative of David's life is contained in the two books of Samuel, beginning with the second half of the first of these two works. The body of the account is taken from an early Judean source dealing with the life and work of David, who was the most popular hero the nation had during its early history. Other and later traditions are mingled with this basic narrative and form somewhat striking contrasts in the presentation of the story. For example, there

are two entirely different accounts of David's first arrival at the court of Saul. In one of these accounts (1. Samuel 16:15-17; 11: 32-54), we are told that Saul was afflicted with melancholia and that his servants recommended to him a young man of Judah, David, the son of Jesse, who was a youth of distinction and experience, but particularly was skilled as a musician. He was taken to the court and became Saul's minstrel and armor-bearer. At a later time when a Philistine champion, named Goliath defied the army of Israel, he went forth single-handed and slew him, obtaining thereby the plaudits of the people and the right to become the king's son-in-law. The other narrative (17:12-31; 55:18-5), recounts the visit of David, the shepherd youth of Bethlehem, to the camp of Saul to bring provisions for three older brothers. There he heard the challenge of the Philistine and asked the privilege of going forth to meet him. Neither Saul nor any of the leaders knew him, but as soon as the fight was over Jonathan became his fast friend, and David was taken into Saul's official household. These two narratives are placed side by side by the compilers of the account and therefore must have had a value quite irrespective of their different statements of the events. David rose rapidly in public esteem as an officer of the army. In spite of Saul's growing jealousy David won the dangerous distinction of becoming the king's son-in-law, although in so doing he was subjected to imminent peril. Finally, it became obvious that he could not remain near Saul without constant fear of assassination. He therefore fled, perhaps as the right placing of the narratives would seem to imply, on his wedding night, and made his way first to the sanctuary at Nob, where he obtained by fraudulent representation food and a weapon. The two narratives that represent him as taking refuge with Samuel at Ramah and at the court of the Philistines seem to be later accounts, difficult to adjust to the actual facts. It is easy to see that the first of these, like the narrative of David's anointing by Samuel at Bethlehem, is surrounded with difficulties that lead to serious question regarding its historicity. The motive for both was the strong desire of David's biographers to connect him and his dynasty with the authority of Samuel's strong leadership in the nation. David is next heard of as a free-booter and refugee in Judah, where he gathered about himself a band that presently numbered six hundred men. The life which he led was that of a border outlaw who subsisted by blackmail

upon the farmers of the region. Still later, even this precarious life became impossible and he offered his services and those of his band to Achish, the king of Gath, who placed him in the frontier town of Ziklag, from which David made raids into the neighboring territories to the south. In a most opportune manner he was able to escape from the necessity of joining the Philistine forces which overthrew Saul at Mt. Gilboah, and was thus able to preserve his place in the regard of the Hebrews.

2. DAVID THE KING.

The kingdom of Saul was so completely obliterated by the fatal issue of the battle of Mt. Gilboah, in which the king and his three sons perished, that no effort was made to secure his successor upon the throne of Israel for at least five years. Meantime the sheiks of the tribe of Judah waited upon David at his town of Ziklag and invited him to become their king. He accordingly established his capital at Hebron, twenty miles south of Jerusalem, and reigned there for a period of six years and a half. But the effort to bolster up Saul's shattered throne when Ish-baal, or Ish-boshath, his son, was crowned at Mahanaim, east of the Jordan, proved only a brief and impossible plan. For Abner and other distinguished, northern leaders deserted their weak master and presented to David overtures to become the king of the north as well as the south. He accepted the proffer and immediately began the organization of that kingdom, which lasted in its integrity for nearly a century, and persisted, at least in the south, until Jerusalem was destroyed in 586 by the Babylonians. His first enterprise was the gaining of a worthy capital. Jerusalem, at that time a Jebusite stronghold, had the advantages of an almost impregnable situation, a neutral position between the rather unfriendly tribes of the north and south, and the opportunity for conquest, which should add an actually new site to the territories of Israel. Accordingly, David attacked and captured this fortress and made it henceforth his royal city. He built up its walls, erected a palace for himself, and a fortress, and presently the city that begun as the mere Jebusite camp on the southern edge of Mt. Zion, crept back up along the height until in Solomon's day it reached almost to the summit of the incline. From this center David went forth in a series of campaigns that speedily reduced his neighbors, the Philistines, Moabites, Ammonites, and other peoples to the position of tribute-paying vassals. His kingdom was organized on a plan quite beyond the range of any former attempt at centralized authority in Israel. The army became a formidable organization with its six hundred picked warriors quar-

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at \$1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of \$1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

tared about the palace of the king himself. In his later years the calm of his life was disturbed by serious revolts, the one headed by his son Absalom being the most formidable. But David's power was too strong to be permanently broken and he came to the close of his career the honored head of a strong and growing state.

3. NATHAN THE PROPHET.

The most distinguished figure in the court of David after the king himself was Nathan the prophet. Indeed David regarded Nathan as his own superior and he is to be thought of as the next successor of Samuel in the line of prophet statesmen. He was David's chief adviser. He first appears in connection with the king's wise and generous plan to build a temple for the shelter of the ark. The king felt that his capital needed this building to complete it. When the plan was first submitted to Nathan he seems to have approved it. Later on, however, he returned to advise David to postpone his project till a later time. The ground on which this advice was given was that David himself was hardly the right person to build a temple, since he had been a man of war. But the real motive lay further back. The prophet, like all the men of his order, recognized that any effort to centralize and enrich the liturgical side of Israel's religion was certain to be at the expense of its vitality. He did not forbid the enterprise, but with a certain disquietude of spirit he advised the postponement of the work until it should seem the time had come. Meanwhile, he promised that David's house, the dynasty of which he was the head, should be built by Jehovah, a flattering recognition of the generous nature of the proposal the king had made. This message of the prophet to David was felt to be the expression of the will of God, and was consistent with the policy of the prophets throughout the earlier history. It was, however, in his personal relation with David as religious monitor that Nathan reached his highest importance. On the occasion when David had seized the wife of one of his officers and taken her into his own harem, the prophet fearlessly denounced his conduct as unkingly and unjust, the robbing of a poor and faithful servant to gratify his own caprice. The spirit of humility in which the king received the prophet's rebuke, and the parable which formed the illustration employed, constitute one of the most impressive incidents in the history of early moral leadership. It will be noticed that the aspect of the event which appealed to Nathan and to the prophetic chroniclers of the time, was not so much the personal immorality of the act as its social injustice. The former quality had yet to emerge to prominence in the preaching of the prophets. It was enough that they should stand at this period for justice in the dealings of a king with his subjects. Nathan again appears in connection with the crowning of Solomon (1 Kings 1) which suggests that the prophet was probably the instructor of Solomon's youth.

4. THE CHARACTER OF DAVID.

It is difficult to do justice to so many sided a nature as that of this king. It is clear that he had elements of great strength and popularity. He was brave, pleasing in person, genial, enthusiastic and confident. At the same time he had an abundance of those very faults which by orientals are regarded not only with toleration but even with approval. He was ambitious, often selfish, unhesitating in his use of fraud and deception when they advanced his interests. He was cruel in war and crafty in diplomacy. In other words he was a true child of his age, touched with the sense of a providential opportunity and genuine devotion to his people and his God. The crimes he committed were those easily tolerated in

a king. The astonishment of the student is excited not by the fact that the king fell into these errors, but that he was so easily persuaded of the wrongs he had wrought and so promptly brought to confession and self-reproach. There is nothing finer in religious history than his self-abasement before Nathan. There is nothing more inspiring than his refusal to take advantage of the companionship of the ark when he fled from Jerusalem before the advancing forces of Absalom. His cry of anguish at the death of his handsome but misguided son is convincing as to his father love. And the constant effort he made in behalf of the religion of Israel, not merely on the formal and ceremonial side but on that of moral uplift and social justice, are the proofs of his greatness. He is not to be judged by the standards of our age but of his own. We have only to contrast his character with that of contemporary monarchs in the nations about to see how he towers above them all. If it were possible to point out what Psalms could be associated with his name, we should have a further element in his favor. All that we can say with confidence is that it was the belief of later ages that David had composed hymns of a religious character, and thus his name was in some manner associated with a collection of prayers and praises which later became the great hymn book of the Jewish race.

5. OTHER PROPHETS.

Through all of this period there are figures that move dimly in the background of the story, and claim the right to be called men of God. Just as in the days of Samuel we are told of an unknown prophet who warned Eli of his impending fate (1 Sam.

2:27), so in the later time there were holy men who wrought in behalf of righteousness under the shadow of great leaders like Nathan and David. Such a man was Gad the seer or prophet, who is mentioned in connection with the disaster that fell upon David at the time of the census (2 Sam. 24:11), and the chronicler names him as the writer of an account of his master's reign (1 Chron. 29:30). That other men of the same class were active in the work of religion in the reign of David seems probable.

FOLLOWING STUDIES.

The title of the next section will be "The Moral Leaders of Solomon's Age," and will be succeeded by a consideration of the work of Elijah and Elisha, the great prophets of the Northern Kingdom.

TOPICS FOR REPORTS OR STUDIES OR SPECIAL PRAYERS.

1. The literary sources for the life of David.
2. David's outlaw life.
3. The rise of the monarchy in Israel.
4. The advantages of Jerusalem as a capital.
5. The contribution of Nathan to the ideals of prophecy.
6. The prophetic element in the character of David.

Literature: H. P. Smith: Old Testament History; Wade: Old Testament History; Cornill: History of People of Israel; Willett: Studies in the First Book of Samuel; Kent: A History of the Hebrew People, vol. 1; Articles on "David and "Nathan" in the encyclopedias and Bible dictionaries.

Christian Endeavor Lesson

BY W. D. ENDRES

TOPIC FEBRUARY 12.

Lessons from Great Lives—Joseph. Gen. 41:14-41.

(Consecration Meeting)

Our lesson tonight is Joseph, the second of the great lives of the Hebrew people which we are to study during the year. The particular part of the scripture selected for the lesson is the account of Pharaoh's dream and the interpretation which Joseph gave. Remarkable as is the interpretation which he gave it is by no means the biggest thing he did nor is it the next biggest thing. We should be interested in Joseph chiefly because of his moral and spiritual qualities.

He is equally strong in misfortune and temptation. Being the youngest son of his father's favorite wife, Rachel, it is not strange that his father should, though unwisely, bestow special favors upon him. Such action would naturally enough arouse the jealousy of his older brethren. Unconsciously the lad aggravated this jealousy by relating dreams and incidents which seemed to indicate his future greatness and superiority over them. So intense did this feeling become that some of his brethren wished to take his life, while others were opposed and they compromised by selling him to a caravan of Ishmaelites who carried him into Egypt where he was disposed of and finally landed in prison. Through it all we have no words of complaint. Besides, in the following years when he arose to a position of power and his brethren appeared before him in a state of dependence, there was no trace of bitterness in his soul from former days. He put his brothers to the test only to satisfy himself that there was no deception in what they were saying and doing. He not only revealed his personal identity, and provided them with corn, but he made

for them a home in Egypt and gave to them a royal welcome when they arrived.

The poise and self-control in Joseph's life is in its remarkable characteristics. One of the common sights of our day is to see men who rise from obscurity to positions of great power, forget the humble ideals and worthy methods by which they obtained their success. One of the most notable examples of recent years which outraged every truly chivalrous man, and drew the righteous wrath of the country as well as the curse of his own father upon him, is W. E. Corey, ex-president of the United Steel Corporation. The burning and staggering temptations which accompany noteworthy successes claim their victims by the thousands every year. No one of us needs to go outside his own community to see this truth verified. But while Joseph was made viceroy of Egypt, under Pharaoh, the extravagances and ease and temptations did not distract him.

Moreover he had a lively appreciation of dependence upon God and of his relation to Him. When Pharaoh called him saying that the dream troubled him and that he (Joseph) could give the interpretation, he said, "It is not in me, God shall give Pharaoh an answer of peace." This was just prior to his elevation. He was still a prisoner. But at the close of his life, after riches and wealth and fame were his, he assures his brethren, "God will visit you and bring you up out of this land unto the land which he swears to Abraham," and after he has secured a pledge from his people that they would carry his body back to the promised land should opportunity offer, he died. A fitting climax to a great life. Who could imagine what changes would take place should the rulers of the world today take God with them to their thrones in the same vital way!

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

- Your offering for Eureka College.
- Did you take it on Education Day?
- Eureka is your school.
- It belongs to the Disciples of Illinois not to President Gray or H. H. Peters.
- Every church in the state ought to make an offering to this school.
- One preacher observed the day and inadvertently forgot the offering.
- This preacher took the offering the following Sunday.
- Apparently many preachers forgot both the observance of the day and the offering.
- Mistakes can be corrected if attempted in time.
- The college needs the co-operation of each church and every church should have a conscience about supporting the college.

The Pleasant Hill Church in Wayne County, is enjoying a meeting held by F. M. Morgan. They are desirous of obtaining a pastor for one quarter time.

It is understood that Charles W. Ross has been extended a call to Litchfield church and assurances have been given that he will accept the same.

There have been twelve additions at the revival meeting at Long Point, where N. H. Robertson of Stanford, is assisting R. Irwin, the pastor.

Bridgeport church, recently increased its pastor's salary fifteen dollars a month and is now nearing the completion of its new parsonage. The pastor is George W. Schroeder.

Chapin church will be led in a meeting next month, by C. W. Ross. Mr. Schniff will be the musical director. The pastor and congregation are hoping for excellent results.

The churches at Arcola and Quincy, in combination provides the money to support the Hellebon Mission. C. R. Piety has become the pastor.

Eleven additions are reported in the meeting at Rushville, where H. M. Maltman is the pastor. Wm. G. McColey of Normal is doing the preaching.

Arrowsmith church unanimously requests its minister, C. J. Reynolds, to continue his work. It is reported the call has been accepted.

A fine meeting at St. Elmo was recently closed with 45 additions and the raising of three thousand dollars to clear the church's indebtedness. The evangelist was Shoreland Fannon.

L. A. Chapman is prospering in his work at Carmi. The Sunday-school has an attendance 100 per cent larger than a year ago. The congregation is encouraged with the growth in all departments of the work.

Farmer City church and pastor, R. E. Stevenson, are pleased with the outlook for the year's work. Mr. Stevenson, has only recently assumed this pastorate.

Encouraging reports are received from Mechanicsburg where DeForrest Mullins is the pastor. Beside a thorough interest in local enterprises, the church is being led into activity for all general missions.

Brownstown church, with S. F. Fannon as pastor is very greatly encouraged over its prosperity. On a recent Sunday, almost the entire amount required for current expenses during the year was raised.

E. W. Ackerman closed his work at Bone Gap and Ellery the first of the year. During the year there was 26 additions at the former church and 15 at the latter. Nearly all of these were heads of families. Mr. Atkinson becomes pastor at Harrisburg.

Third Church, Danville, where S. S. Jones has been minister for a number of years, had 10 additions to the membership, January 15th. This congregation is growing in a substantial way into a strong church.

LeRoy is rejoicing over the near completion of its new twenty thousand dollar church edifice. R. D. Brown, the pastor, has suffered recently from illness, but it is thought that this will not delay the proposed dedication at an early date.

An ordination service of the newly elected elders and deacons of the Stuart Street Church, Springfield, was held the third Sunday in January. The pastor, H. H. Jenner, was assisted by several elders of the First Church.

Literberry Sunday-school had an average attendance of 129 last year, which was a gain of about 25 per cent over the preceding year. This is an example of the success which attended the work of all its departments during the last year.

Reports indicate that the First Church, Decatur, is enjoying a prosperity beyond that of many years. E. M. Smith has been there as pastor for nearly three years and has the confidence of the entire membership, with a splendid spirit of harmony existing throughout the congregation.

The new minister at Mattoon, F. B. Thomas, is being met by large congregations and general encouragement from the entire church. The church will observe "Rally Day" the last Sunday in January. At that time, an effort will be made to have the entire membership present.

Robert A. Sickles has enjoyed a prosperous two years' ministry at Illiopolis. During these two years, 133 persons have been added to the church. The edifice was remodeled at an expense of \$6,000. The parsonage was improved at a cost of \$800 and the pastor's salary was increased last year and again at the end of the second year.

The church at Latham closed a meeting Jan-

uary 23, with Clifford S. Weaver, the minister, doing the preaching. The music was in charge of Miss Roth of Stanford, who rendered most efficient service. Most unseasonable weather was encountered throughout the entire meeting, but results of a very substantial nature were achieved.

Since the beginning of the year, A. P. Cobb has been ministering to the church at Hindsboro, where he succeeded J. S. Rose. Under the latter's pastorate, a splendid building was erected which has only recently been dedicated and set apart for use.

A. P. Cobb of Decatur has been preaching for the Rushton church every other week, during recent months. This church has been busy erecting a fine \$10,000 church plant, which is of brick and contains all modern appointments. Its dedication will take place in a short time.

A. E. Underwood and the church at Chapin, have recently revealed to them male talent residing in the congregation, of which they were ignorant. The men were given charge of a recent Sunday evening service. Four business men made addresses and it has now been decided to repeat this kind of meeting the first Sunday in each quarter.

The Sword and Rice revival at Mt. Sterling, up to last report, has resulted in 27 additions. Nearly all of these were by confession. The evangelists are greeted every night with congregations testing the house capacity. Talk is beginning relative to a new building, made necessary not only by the revival, but also by the size of the Sunday-school for which the present building is entirely inadequate.

Rock Falls church, has extended a call to Roy Miller, to become its pastor. Mr. Miller has been in Eureka College. During the fall, at Thanksgiving time, together with several other Eureka men, he spent a week in revival services at this church and from this week's services an impression was made on the congregation, which resulted in the extension of the call.

A. M. Hale, pastor at Macomb, recently sustained a loss amounting to six hundred dollars in papers, books and manuscripts. The church in which his library was situated, and which was only recently dedicated, was partially burned, the damage amounting to about two thousand dollars, which is fully covered by insurance. The minister's loss cannot be measured, nor can it be covered by dollars or cents. Unfortunately the insurance which he carried on the library at his home, was not also carried on the same after it was moved to the new church.

The Illinois Christian Missionary Society is unusually fortunate in an endowment of more than thirty-two thousand dollars. This fund will be very largely augmented by the addition of sixty thousand dollars from the Bondurant estate. The latter amount will not come into the active possession of the state for several years. Such a fine endowment, amounting to nearly one hundred thousand dollars, will put the Illinois society on a basis for carrying forward a work, which is impossible in other states without such a backing as this will afford.

Hyde Park church, Chicago, has received 27 persons into its membership since October. A splendid fund of two thousand dollars was received on indebtedness and for other special purposes. Just now, this church is busy collecting twelve hundred dollars, the first annual payment on salary for Mr. and Mrs. Guy W. Sarvis, who became the representatives of the congregation in Nanking, China. Mr. Sarvis has in recent months, been acting as assistant pastor of the church. They leave in July for the mission fields. We know of no church the size of Hyde Park, which has

assumed an obligation of such proportions as is represented in the maintenance of these two young people in foreign lands.

Casey has called J. A. Clemens to the pastorate.

Denver church has for its pastor this year, C. M. Wales, who has only recently begun his work.

Edgar D. Jones of Bloomington First Church, is assisting W. F. Richardson in a meeting at Kansas City.

Meade E. Dutt, reports 16 additions at the West End Church, Chicago, during December and first part of January.

Cheneyville meeting closes with 10 additions. The meeting was held by T. A. Buck, the pastor.

George P. Brumel is holding a revival at Loraine, where G. F. Smith is pastor. There have been four additions.

Shiloh congregation will have the services of Mr. Cable of Indiana for one-fourth time. This is a strong country church.

East St. Louis church observed the week of prayer calling on ministers from St. Louis to speak at the different services.

W. G. Alcorn and Lime Church are in a meeting with Mrs. C. H. Hazelrigg preaching. The last report showed 14 additions.

E. S. Thompson is leaving the Louisville church after a residence of five years, during which time, a very substantial work has been accomplished and he is leaving with the regrets of the church.

Milo Atkinson of the Centennial Church, Bloomington, was compelled to discontinue the revival in his church on account of sickness. Mr. Atkinson was holding his own meeting with excellent prospects up to the time of closing. He will resume again as soon as able.

George L. Snively is in a splendid meeting at Mackinaw with the pastor, J. W. Street. Mr. Marks, the leader of music, is proving a fine success as musical director. Recent reports show 33 additions, 30 of these are baptisms. The house is being crowded nearly every evening.

The annual report of the finances of Denver church, shows total money raised \$1280 which was apportioned as follows: State work, \$20.00. Ministerial Relief, \$14.00. American Missions, \$19.50. Foreign Missions, \$41.57, additional work \$12.00. The Sunday-school raised a total of \$269.81.

Paul Morrison Mundy is supplying the First Church pulpit at Joliet. This church is without a regular pastor but is anticipating the call of a minister soon. They have a good house of worship and a consecrated band of people who have ambition to be of service in that city.

Newman church has a membership of 530, of which 30 were added through the past year, a Christian Endeavor Society of 44 members, a Sunday-school with an average attendance of 150. The prayer meetings are largely attended and interesting. For all purposes money was raised last year, amounting to \$1,565.87.

Arcola congregation, where J. I. Gunn was for a number of years pastor and who recently left to become minister at Marion, has extended a call to W. T. McConnell of Deland. It is understood, that Mr. McConnell has resigned at the latter place to go to Arcola. For more than five years he was pastor at Deland and his resignation is the cause of keen

regret to his own church, people of other churches and the entire community.

For the first time in many years, each department of the Carthage church holds a balance in the treasury, after all bills have been settled. A debt which has been hanging over the church for many years was recently liquidated. The minister, W. W. Denham is encouraged with the outlook, though many removals during the last year considerably depleted the membership of the church.

A splendid meeting was held at Ursa by G. W. Buckner of Canton, Missouri, assisted by O. C. Pettit of Iowa. Less than two weeks were given for the meeting, but in that time nine young men and women were received by confession. It was regretted that a meeting starting so well should have closed so early but work in the College at Canton compelled Mr. Buckner's attendance on his duties there.

The advance steps taken recently by Illinois Disciples to meet with more adequacy the obligation and opportunity implicit in the state university situation at Champaign makes especially interesting the plans of Illinois Congregationalists to establish a church nearby the university corresponding in its location to that to which our own Stephen E. Fisher ministers. Lots have been secured, but it is not thought wise to proceed in the presence of so large an opportunity with a fund of less than \$100,000 in sight. A campaign for securing this amount has been undertaken. The Congregationalist calls it "one of the most important issues now facing Illinois Congregationalism."

Jacksonville church, at its annual meeting, listened to a report said to be the best in the history of the church. \$3,294.26 was received for missions and benevolence, more than one thousand members of the congregation contributed to current expenses and missions. The total amount of money raised, was \$10,472.21. This church has a businesslike plan for raising money. Every member is given to understand that his participation in the financial burden of the church is expected. This is sought for and is achieved to a very unusual extent. The apportionment plan is in use and works with success as indicated by the above figures. The Sunday-school in this church averaged in attendance during last year, 501.

Pekin church is enjoying an unusual degree of prosperity since the first of September, at which time the pastorate of O. C. Bollman was begun. The Sunday-school has increased in attendance one hundred per cent. This school has become a front rank school. The Christian Endeavor Society has been organized with a membership of thirty. Congregations at Sunday service have wonderfully increased and frequent additions are reported from regular services. The pastor is planning for a revival to be held in about one year, the preparations consisting in a constant, quiet evangelism, during which many people are brought to Christ at the regular services. The church has received thirty additions since September first. Sunday, January 22nd, I. N. McCash of Cincinnati, delivered his address on "America's Challenge," after which the elders and deacons of the congregation were ordained for their respective terms of office.

The Christian Century is glad to call attention to a sentiment expressed by O. C. Bollman, in a greeting to his congregation, which he entitled "A proposed purpose and aim." We suppose, from the quotation marks surrounding, that it was not put forth as an original statement. It is not any less significant however, inasmuch as it has become the real purpose and aim of this minister's heart. It indicates a religious fervor and spiritual intention, which in this age when commercial standards are so easily set up for the church, is decidedly refreshing. "All desire for this

church that it shall be a real power to help a real need—the living exponent of the religion which Jesus lived and taught. We wish it to be a church, through whose teachings and spirit, it will be easier for a poor man to be honest and less distressing for an honest man to be poor. May ours be a church where Christlike sympathy will succor the tempted, and comfort the troubled; which will be a loving family, the strength and sincerity of whose Christian faith will help the doubting to believe, the sinning to repent, the wandering to return, and in whose pure and gentle love the love of Jesus will be reflected into all human hearts and lives."

T. J. Buck is pastor of the church at Cheneyville, where there have been thirty additions the past eight months. The congregation has just closed a three week's series of meetings, in which Miss M. B. Hart of Carlock was the evangelist. The congregation endorses enthusiastically the preaching and ministry of the evangelist.

University Church, Champaign and Urbana, has a budget of one hundred dollars a week for current expenses. Of this amount more than seventy dollars has already been subscribed. The board of deacons is dealing with the financial problem in a business-like way and believes in the cancellation of current expense deficits before they occur. This congregation has a working force of women, which adds mightily to the efficiency of the whole work. The Ladies' Aid Society is divided into ten groups, each having its separate meeting.

West Side, Stuart Street and First Church, Springfield, enjoyed a great banquet with the "Team Work" committee, January 23rd. Two hundred men sat down to a chicken pie dinner, furnished by the ladies of the three churches. Tickets were free. Representatives were present from Decatur, Tallula, Petersburg, Rochester, Virden, Ashland, Illinois, Williamsville, Berlin, Freeport and Chatham. The men participated happily in the evening's fellowship, and were stimulated by the information and inspiration coming from the four addresses. Undoubtedly these churches will count such a gathering of men among the high-water experiences for this season. Splendid reports are following the campaign from every city to which the committee has gone and indorsements of the movement are unstinted in praise. Illinois cities visited are Gibson City, Peoria, Jacksonville, Champaign and Springfield.

L. O. Lehman of Gibson City, recently preached a sermon during his revival services, which occasioned much more than the usual amount of comment and interest in the community. "If Christ Should Come to Gibson," was his subject. Under this, he dealt with the subject of Christian union, of public immorality, and the question of social entertainments and amusements, and connected up the Christian people with responsibility for the maintenance of unwholesome institutions and conditions. He represented Jesus, as being informed of the existence of a number of churches in the community and the Master expressing pleasure over so manifest an interest in religion as to require a multitude of congregations. And the consequent embarrassment to themselves, and Jesus, arising out of the explanation that these denominations are not the result of religious enthusiasm, but of schism and differences over minor doctrines. In making the rounds of the city, Jesus found his way to a pool room, which the protestations of his Christian friends could not deter him from entering, and in the evening of social entertainment there was perplexity, even among respectable Christian people, to provide the sort of entertainment which would not be shocking to their sense of right and propriety.

(Continued on page 22.)

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Church Life

Services are being held at Atlantic, Ia., under the leadership of the pastor, E. E. Mack.

The church at Gibsonburg, Ohio, are raising funds for the enlarging and remodeling of their edifice in the near future.

A meeting held at Exeter, Neb., in the interests of Christian education, was addressed by William Oeschger, of Cotner University.

A Brotherhood will be organized at Detroit as a result of the interest developed at the Team-work banquet on Jan. 18th, which was attended by 125 men.

Union revival services are being held at Burwell, Neb. B. W. Salmon, pastor of our church there is co-operating with the other churches of the town in this meeting.

W. H. Allen, pastor at Jackson Street Church, Muncie, Ind., for the past six years, has received a call from a Melbourne, Australia, church.

F. W. Harlow, Vinton, Iowa, has accepted the pastorate of Christian Church in Blue Mound, Ill. His work to begin fourth Sunday of this month.

DeLoe Smith is in a meeting at First Church, Hutchinson, Kan., assisting the pastor, O. L. Cook. There have been a number of accessions.

The church now being erected at Hastings, Neb., will be completed and dedicated next summer. It will represent an expenditure

of \$20,000 and will be one of the best churches in the city.

O. P. Spiegel of Birmingham, Ala., is conducting a series of revival services at First Church, Talladega, Ala.

A missionary rally was held at Steubenville, Ohio, on Jan. 23. A. McLean of Cincinnati, E. B. Barnes of Richmond, Ky., and Guy W. Sarvis of Chicago, being among the speakers.

There were thirty-two additions in the meetings held recently at Table Rock, Neb. Charles E. McVay, who had the singing in charge, is now in a meeting at Carterville, Ill.

S. J. White, state evangelist of Florida, is in a meeting at Kissimmee, Fla., with the pastor, S. J. Vance. This congregation is growing steadily, a number of new members being added recently.

Governor Cruce and the legislature of Oklahoma attended the First Christian Church in a body on Sunday evening, Jan. 15, at the invitation of the pastor, J. H. O. Smith, who spoke on "Plutocracy and Democracy."

Indiana will hold its annual state convention at Columbus, the first week in May. About 900 churches will be represented and extensive preparations are already being made for the entertainment of those who will attend.

Pastors of several churches participated in a service when the tablet was placed on the new building at Los Angeles, Calif., being erected by the congregation of Wilshire Boulevard Church. C. C. Chapman of Fullerton, Calif., delivered the address. W. C. Bower is pastor of this congregation.

The ideals of the Walla Walla, Wash., church for 1911 are worthy of emulation by other churches: To double the attendance, add 250 members, have 500 in Sunday-school, give \$1,000 for missions, to have every member a contributor, a church paper in every home.

First Church, Paonia, Colo., has had a heroic struggle to reduce their large indebtedness. On Sunday, Jan. 15, mortgage liens and judgments to the amount of \$10,000 were burned and the congregation and its pastor, Charles G. Stout, are greatly encouraged at the progress made.

Much enthusiasm marks the workers in the evangelistic meetings being conducted by Charles Reign Scoville at Independence Boulevard Church, Kansas City, Mo. In less than three weeks 350 were added, and on Sunday, Jan. 22, 4,000 people attended the services.

Jefferson Street Church, Buffalo, N. Y., is planning for the equipping of a modern Sunday-school plant for their church by next fall. This church, with very limited facilities, has always maintained a successful Sunday-school, and with enlarged quarters, they will be in a position to do a great work in this field.

The annual meeting of the church at Lawrence, Kan., showed that this congregation had enjoyed one of the most satisfactory years in its history. The total receipts were \$8,627.15, and the Sunday-school had an average attendance of 250. More than a hundred members attended the supper which followed the meeting.

First Christian Church, Blackwell, Okla., though in a town with only 3,000 population, has a membership of 647. This church has had a wonderful growth since the beginning of the pastorate of L. A. Beard two years ago. During that time, 550 members have

been added to the church, the attendance of the Sunday-school brought up to 900 and a men's class of 325 members organized.

The work of First Church, South Bend, Ind., G. W. Henry, pastor, is flourishing in their commodious new building. There have been additions every Sunday in January at the regular services, and the Sunday-school and other organizations are growing. M. E. Bogart of Valparaiso, Ind., will lecture under the auspices of the Brotherhood, Feb. 3.

The church at Centerville, Ia., has extended a call to M. E. Chatley of Bowling Green, Ohio. J. P. Lucas has been filling the place temporarily since the resignation of J. H. Booth in October. The Centerville church has a membership of about one thousand, a splendid church edifice and considered one of the best fields in the state.

A sermon written for the Tacoma, (Wash.), Ledger by F. H. Groom, pastor of Central Church, Tacoma, occupies a prominent place in that paper's issue of Jan. 15. The subject of the sermon was "Wounds of the Heart," and a lesson was drawn from the law of retribution that demands that sin shall be forsaken before its effects can be canceled.

In a campaign started to raise funds for the remodeling of First Church, New Castle, Pa., \$24,000 was raised in four days, nearly half that amount being subscribed the first day. Clayton S. Brooks has been pastor of this church for several years, and through his ministry the membership has increased so that it has become necessary to remodel and build an addition to their church edifice.

Since the beginning of the pastorate of W. J. Wright at Central Church, Enid, Okla., last July, there have been 105 accessions, only one Sunday being without response to the gospel invitation. The Sunday-school has had an attendance of three hundred. Beginning Jan. 22, Mr. Wright is preaching a series of sermons on "What Jesus Taught," and crowded houses at both morning and evening services heard the initial sermons on "Jesus Teaching About Man," and "Jesus Teaching About Faith."

At Manhattan, Kans., a class of young men, numbering about sixty-five, are taking up an interesting line of work. After the study of the regular Sunday-school lesson, they devote some time to the study and discussion of social topics that concern the welfare of the people. The topic at present under discussion is "The Safeguarding of Children," the dangers of ignorance and various methods of moral training being considered. The members of the class are striving to bring the principles of Christianity to bear on these problems, and are finding this line of work very helpful.

The handsome new building being erected by the congregation of First Church, Marion, Ind., will be formally dedicated on Sunday, Feb. 19. The pastor will be assisted in the services by G. L. Snively and E. L. Frazier, a former Marion pastor, both of whom are now in a meeting at St. Petersburg, Fla. The auditorium of the new edifice has a seating capacity of 1,500, and from the enthusiastic plans being made by those in charge, it is likely that the church will be taxed to its capacity at the dedication service. The Sunday-school is also taking an active interest in the service, and hopes to pass its present attendance of nearly three hundred.

S. M. Perkins has completed the third year of his pastorate at Davenport, Iowa. The working plan of the church has been revolutionized during his administration as pastor and every department is doing splendid

work. The Sunday-school is one of the largest and best in the city, being thoroughly organized under the leadership of a competent superintendent. During the three years there have been 283 accessions, but the telling influence has gone beyond the boundaries of the congregation. Mr. Perkins is now one of the best-known ministers of Davenport, and through his union training class work he has been brought into touch with the workers of the other churches of the city. At a recent service, the sermon on "Fellowship," brought out an audience that completely filled the auditorium.

A largely attended service was held on Jan. 12 at First Church, Norfolk, Va., the occasion being the farewell to the retiring pastor, J. T. T. Hundley, and a welcome to the new pastor, Charles M. Watson, formerly of Connellsville, Pa. Appreciation of Mr. Hundley's work was shown by the attendance of the ministers of the various churches of Norfolk and in their talks. Mr. Hundley came to this field seven years ago when the membership numbered only 133. This has been increased to 750, including those connected with the three congregations of Park Place, Portsmouth and South Norfolk, that have been the outgrowth of his ministry. The missionary contributions of First Church have also increased from \$250 to \$1,500 a year. Mr. Hundley goes to Essex county, Va., where he has accepted a pastorate.

Dedication at Galt, Mo.

I was invited by O. O. Hunsaker and his official board to dedicate the commodious brick church house on Sunday, Jan. 8th. This house cost about \$5,000 and is modeled after a house in California. Eleven hundred dollars was needed to meet all bills and over twelve hundred was pledged to be paid on or before Feb. 1st. No two dedications are alike. Each one has a feature of its own—something possessed by no other one of the whole series. The peculiar thing this time was a move on the part of the brethren, requesting the Aid Society to refrain from subscribing. We succeeded without their help. Mr. Hunsaker is a young man who has been in school both at Canton and Columbia. He is a consecrated worker and is destined to a career of great usefulness.

ALFRED M. HAGGARD.

Drake University.

Monroe, Wisconsin

We had a visit from Frank L. Van Voorhis, state secretary, on Jan. 8. He brought our people into closer touch with the state work. We thoroughly enjoyed him and his presentation of the work. I am sure our people will respond with an increased offering this year.

Our C. W. B. M. offering was more than twice as large as last year.

For the first time this church took an offering for ministerial relief Christmas day. The response was genuine.

We shall take our foreign offering some Sunday in February.

CECIL J. ARMSTRONG.

Bible Chair Occupant Called

The Bloomington Bible Chair of the Disciples of Christ at Indiana University has extended a call to Walter S. Rounds of the Flatbush Church, Brooklyn, N. Y., to take up work with the Bible Chair as University Pastor of the three hundred Christian church students who attend Indiana University every year. It is not planned to open the Bible Chair part of the work at present. The association plans to have the work at Indiana University not only do the work generally done by Bible Chairs, but emphasize, as has been done in the Presbyterian church, and is now being done by our church in Illinois, the pastoral side of the activity with students. It also contemplates keeping in touch with the home churches of the students and trying to produce an efficient church leadership out of the church students who attend the university. It is believed that this work will come very closely in touch with the State Missionary Association. The work of Mr. Rounds at present will be to do the pastoral side of the work, conduct a few classes and aid in the establishment of the Bible Chair in its more permanent form. The pastor of the Bloomington church, J. C. Todd, has been chosen as financial secretary of the Bible Chair and is now in a campaign to raise \$60,000 endowment from the churches and Disciples in Indiana to give the work permanent form. During the absence of the pastor in this work Mr. Rounds will act as the pastor of the Bloomington church. He will take up his work about May 1st. He is admirably adapted for work of this kind. He obtained his schooling in Hiram College, Columbia University and Union Seminary. He has held pastorates in Ohio, Pittsburg and Brooklyn.

Oklahoma Christian University

This has been a prosperous year for Oklahoma Christian University, Enid, Okla., the attendance showing an increase of fifteen per cent over last year. It is out of debt, has property worth \$150,000 in the middle of its fourth year, and is ready to launch its campaign for a permanent endowment. R. A. Long of Kansas City, having pledged \$25,000 on the first \$100,000. President and Mrs. E. V. Zollars were tendered a farewell reception on Jan. 23, by the faculty of the university, on the eve of their departure for a rest and trip abroad. They will spend two months in The Netherlands, and if Mr. Zollars's health permits, they will then join a party for a tour of Egypt and Palestine.

Team Work Campaign

Champaign, Ill., Jan. 24:—Team work campaign continues to attract our men in large numbers—100 here tonight in splendid banquet at Y. M. C. A.—200 last night in banquet at Springfield. Over 1,000 men and women of Jacksonville touched by the campaign Sunday. At Peoria Saturday night

we had a splendid audience and banquet. Gibson City entertained us on Friday with about 200 people. Telegrams and letters of commendation are coming to us and resolutions are being adopted at our meetings. If this movement gains the momentum hoped for or even continues the present pace, all precedents will have been superseded and new marks of progress set. E. E. ELLIOTT.

In a letter to Mr. Elliott, Russell F. Thrapp of Jacksonville, Ill., says: The rally held yesterday is causing more comment than anything held here in five years. This church has many big days but the work of "your bunch" yesterday was at the "top notch." It will greatly help me in my work. Your work was on a high, dignified plane and our people appreciate as never before the honor of extending the kingdom. Next year county rallies should be held in central places, afternoon and evening. It was a happy thought on your part to inaugurate this plan. It is a fine contribution of the "Brotherhood" to our general work. This matter should be taken up with all our societies and consummated at Portland in some big plans. The day was away beyond my high expectations. Remember me to your comrades in this great work. Sincerely yours, RUSSELL F. THRAPP.

Important Congress Acquisition

Edward Caldwell Moore, Ph. D., D. D., Parkman Professor of Theology in Harvard University since 1902, has been secured as a special outside speaker for the congress at Springfield, Ill., on April 20th. The congress is most fortunate in being able to secure Dr. Moore. We are largely indebted to Willis A. Parker, pastor of our church at Everett, Mass., for Dr. Moore's presence upon our program. He will speak twice: On the morning of April 20th, allowing an opportunity afterwards for a round table, questions, discussion, etc., and at night he will give a special address. Dr. Moore is not only a scholar, but a popular speaker and is in large demand in educational and religious circles. Harvard University sent Dr. Moore recently to China, Japan and India to make a study of educational conditions in these countries. Two years ago he visited many of the representative colleges and universities and other schools of the Mississippi valley, as a representative of Harvard University, studying the educational life of this part of the country.

The program committee feels sure that the brotherhood will greatly appreciate the opportunity of hearing this representative from the Congregational church and Harvard University. The brethren at Springfield are making preparations for the largest attendance the congress ever had.

JOSEPH C. TODD, Sec'y.-Treas.
Bloomington, Indiana.

Rev. Charles E. Jefferson, of the Broadway Tabernacle, New York, will deliver a course of three lectures on Immortality at Leland Stanford University.

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Notes from the Foreign Society

Luther Moore of Columbus, Kansas, writes as follows: "Our rally by Allen and Pickett was great. Tell us what our apportionment is and we will cheerfully pass it. We build a new church this year via Japan, India, China, Africa and the islands of the sea. Then Columbus will become a living link."

O. G. Hertzog and wife reached Shanghai, China, on December 1st. They are now at Chu Chow with Dr. E. I. Osgood and family. Mrs. Osgood is a daughter of Mr. and Mrs. Hertzog. Brother Hertzog writes enthusiastically of the work and workers. He says that the hour is filled with opportunities for missionary advance in Japan and China.

News comes that the mission steamer "Oregon" reached Bolenge on November 5th after a successful trip up the river from Stanley Falls where it was constructed. R. S. Wilson, who with E. R. Moon constructed it, writes: "We have a fine little boat in the 'Oregon' and she will be a great help in our work. We had a great reception at Bolenge. The steamer with several of the missionaries on board has just left for a long trip up the Bosira. This is the first evangelistic trip of the steamer."

Dr. C. C. Drummond of Harda, India, writes: "I am sorry the receipts have not kept up with the growth of the work. However, I feel very hopeful that the churches seeing the need will make a great effort to meet it. We are making this a matter of special prayer here." Many thousands of friends in the homeland join the missionaries in this petition."

Secretary F. M. Rains probably reached Manila, Philippine Islands about Christmas. He spends five weeks in the Island of Luzon visiting the work, and then goes on to China.

Every evidence at hand assures us that the greatest offering our people have ever given will be forthcoming March 5th.

Our men of Cleveland held a very significant meeting on Monday, January 23rd, at the Euclid Avenue Church. It was a part of the follow-up campaign of the Laymen's Missionary Movement. Judge Frederick A. Henry was in charge and the meeting certainly proved the deep missionary zeal of this good man. A conference on means of increasing the offerings was held Monday afternoon at five o'clock. A large company of our preachers and laymen of Cleveland and vicinity were present. At 6:30 a banquet was given at the church. Three hundred men were present. Judge Henry was toastmaster and Dr. Arthur Smith of China, J. H. Goldner and your secretary were the speakers. The enthusiasm was at high tide. The following resolution was unanimously passed: "Resolved, that the Cleveland Christian churches set as their aim in missions: As much for others as for ourselves, and that of the fifty per cent of our giving which goes for missions half should go to heathen lands." We believe this action sets a higher ideal before all of our churches. It was also urged that every church appoint a missionary committee and conduct an every member canvass for missions.

W. Remfrey Hunt of Wuhu, China, writes: "We are keeping up the fires of evangelism in Wuhu. The streets of this busy river emporium are packed with its surging masses of people. Our city church building is in one of the best and most strategic sites in the place. The nightly preaching continues with increasing interest. The building is lighted with electric light. In the reading rooms at the entrance to the main hall the business men and clerks of the town enjoy the reading of the native newspapers and much Christian literature which we place there."

STEPHEN J. COREY, Secretary.
Cincinnati, Ohio, Jan. 25, 1911.

Illinois Department

(Continued from page 19.)

As a sequel to this, Mr. Lehman preached the following Sunday night, a companion sermon on "If Christ Should Desert Gibson."

Chicago

At the regular weekly meeting of the Disciple ministers in Memorial Church the 23rd, Basil Kousseff, our missionary among the Russians and Bulgarians, was the chief speaker. Mr. Kousseff in a pleasant, frank manner gave an interesting account of his life and work. His words carried conviction. Recently Mr. Kousseff told his story to the Evanston church, and will speak at West End and Douglas Park in the near future.

For the purpose of creating a more vital interest among the delegates from the churches of the city, the Chicago Christian Missionary Society met at the Fad Lunch Club Monday evening, Jan. 23rd. About a dozen churches were represented. The fellowship was helpful. E. M. Bowman presided.

L. Roy Moore reports that \$748 of the Dye Fund has been paid in to date. It is hoped that those churches that pledged will send in the funds at once.

The C. W. B. M. auxiliary of the Irving Park church observed their annual C. W. B. M. day on Sunday, Jan. 22nd. Vaughan Dabney delivered the address. The auxiliary can boast of a large number of life members, and one feature of the occasion was the short address by the pastor, C. C. Buckner, to these life members.

Dr. E. S. Ames of the Hyde Park Church, is arranging special services for Wednesday evenings. The idea is to promote the social phase of the life of the church. These meetings are very informal and educational. Mr. Charles T. Hallman of the Chicago Evening Post, was the speaker for Wednesday evening, the 25th. Mr. Hallman in a pleasing way explained the workings of a city journal, and indicated the influence of politics and advertising matter upon the tone of a paper. Miss Agnes Tapham will give a recital at the next meeting of the group.

West End Church is making substantial

The Daily Altar

(Continued from page 14.)

To seek Hephaestus on his Lemnian mount; But found him not. His porches were o'erthrown,

His altars out, and round his faded peak The toiled Cyclops, bowing hugh and dim, Uncouthly mourned.

—William Vaughn Moody ("The Fire-Bringer.")

Prayer.—Dear Lord, we have a great need of Thee, for our souls cry out for the privilege of worship. In days gone by the hearts of men searched after Thee, and in their search made for themselves gods of earth and air, gods of wood and stone, such as could not hear nor answer. But in Thy holy prophets and in the Christ Thou hast told us of Thyself, and our hearts are made glad that we need not bow before the shrines where the dead gods wait. Thou art our Father, and we love Thee with something of the love wherewith our Lord taught us to love. We give ourselves to Thee. In Jesus' name. Amen.

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progress under the leadership of Meade E. Dutt. They are striving for an increase of membership of 50 by July, 1911. Already half that number have been added at the regular services of the church within the past month or so. Personal work and a weekly pastoral letter to members and friends has greatly helped the church life. The duplex system of weekly giving for missions is proving fruitful at West End.

Robert H. Newton's church at Atlanta made an offering for Eureka College Education Day amounting to fourteen dollars, and the fund is being held open for other contributions.

FOOD FOR THE INDOOR WORKER.

A different kind of food is required by indoor workers—those who sit at desks and get little exercise—from the rich, heavy foods that can be eaten with comparative safety by people who are constantly on the go out of doors.

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Church Extension News

During the month of January our Board has received \$1,000 on the annuity plan from a friend in California, \$500 from a friend in Indiana and \$300 from a friend in California. It should be remembered that annuity money goes to work at once building church homes.

Recently the Board closed a loan of \$8,000 to help Brother O. H. King erect a building in Everett, Wash., which is a great credit to our people there. This loan was made out of our 6 per cent annuity fund. After the money was sent we got the following letter from O. H. King: "It was indeed a joy to carry checks to our creditors last Tuesday. Under God, the Church Extension Board saved us from failure. It was no 'small part' as you suggest, but the one part that saved the day. God bless the Board and may you help many more. There were seven added January 1, two fine young fellows baptized. We have by far the best workshop in the city. 135 added in 1911—60 baptisms. More in 1911. Watch us grow."

Brother King has made one of the biggest fights for the permanent prestige of the Christian Church that was ever made among our people.

Applications are still coming in to the Board asking help. Some comments are made on these below.

Aberdeen, Washington, is another opportune field of 15,000 people. Aberdeen is located on the coast on Gray's Harbor at the terminus of a branch of the Northern Pacific Railroad. The Northern Pacific with a terminus spells "Jas. J. Hill and opportunity." They want \$1,000 to secure a lot worth \$3,500. Who shall say they ought not to have it?

Coldwater, Kansas, wants \$1,000 to assist them in erecting a \$6,000 building in this growing town of 800 people. We have 85 members consecrated to the work. This church should be helped at once with a loan of \$1,000. Coldwater is a good town in the southwestern part of Kansas on the Santa Fe Railroad.

Milford, Illinois, is asking for a loan of

\$4,000 to help erect a building to cost \$12,500. This is to be an up-to-date building with proper equipment of the highest kind of Christian work. This church is in the north-eastern part of Illinois in Iroquois County.

Pt. Worth, Texas, has a suburb known as Riverside, with a population of 3,000 people. Here we have 88 members, constituting a flourishing church. They want \$500 to help them erect a \$1,400 building. This is a great opportunity for work in a thriving suburb. They ought to be helped promptly.

Paducah, Texas, is a church recently organized by Brother Wm. Pearn, of Crowell, Texas. The brethren of Paducah want a loan of \$1,000 to help erect a \$3,000 building on a \$600 lot. They have a splendid opportunity to build up a great work. The town is growing rapidly and a new railroad is just going in. This is one of the most worthy cases we have and they ought to be helped.

Kansas City.

G. W. MUCKLEY.

Interesting History Behind New Church Building

The historic "Church of the Three Marys," at Somerset, Pa., is in the midst of a building enterprise, costing about \$45,000. The corner stone was laid two months since and the building will be ready for dedication by April 1. The most modern ideas of Sunday-school work will be provided for in the new building, together with many institutional features. The new church is built on the site of the house of James B. Holderbaum, where many members, including Judge Francis Kimmell, have lived. This is within a half a square of the courthouse.

"The Church of the Three Marys" is so called because three women, prominent in the society of their day, planted it at a time when our reformation principles were not known in Somerset. Mary Morrison, Mary Ogle and Mary Graft stood for the simple New Testament faith and were remarkable characters independent of their relationship to our movement. Judge Jeremiah S. Black, the greatest man Somerset ever produced, praised them before the President of the United States and his cabinet.



Rev. J. D. Garrison, Pastor at Somerset, Pa.

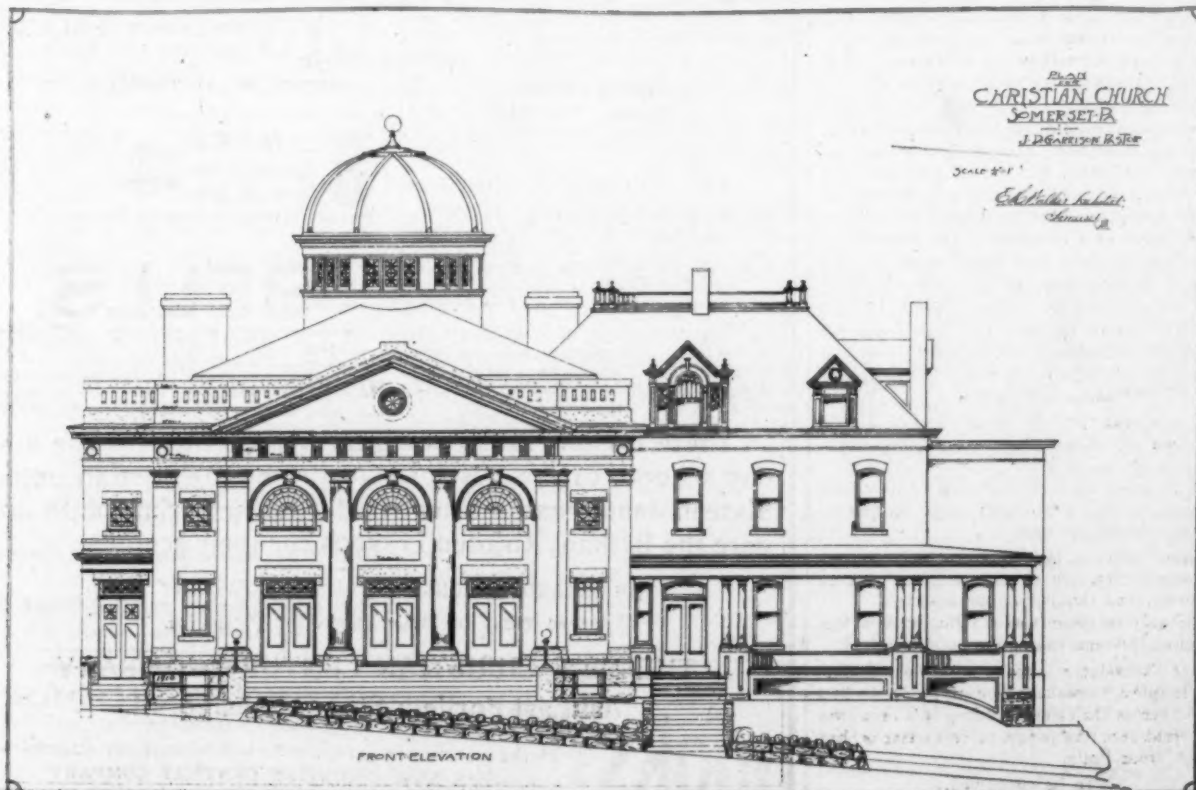
A Boy's Sweethearts

(Continued from page 11.)

about your business of being a boy, which had been interrupted by this temporary delirium.

During one of these attacks you began the accumulation of poetry in her interest and, if you had only known it, she was gathering mementoes at the same time. You remember how superior she seemed to your own sister whom another boy considered the most bewitching creature that ever breathed. You may also recall how you softened into meekness and awkwardness in her presence so very unlike your usual unrestrained freedom of speech and action.

But when you were about sixteen, it was most severe. It tangled itself up with school and business and chums, and seemed the final number in the last series. When it was all over, you came out with the wholesome notion that there were others, attractive and worthy, and you became all the better fitted to settle down in later years, with the one of your mature choice.



Rainier of the Last Frontier

(Continued from page 13.)

"Now, Fagan, the problem is how I am to eclipse this Rainier and be a bigger hero than he. Don't smile. I think you know that I'm no coward. But hanging around a hospital doesn't give a man any chance to dazzle the fair sex with heroism. My plan is very simple. I will see that word reaches Miss Royce that she is needed to attend some sick soldiers just outside our lines. I will make it out to be an emergency case and she will go out on the San Blas trail. I will act as her escort. You have your men ready on the trail, make a grand display of weapons, capture us and then, after holding her for a few hours, give me a chance to get away with her after firing a few shots into the air. It may sound like a silly plan, too, but I've got a thousand in gold Americans—for your part of the work. And I'll guarantee she will be in my arms before I get back to our sentries."

Fagan sat for a moment in silence. Then he showed his teeth in a hearty laugh that brought a "hush" from his host. Both glanced at the window with a start of fear. But Fagan shrugged his shoulders again with returning carelessness and began puffing at a second cigarette.

"You never failed to pay up in the old days," he said reflectively. "But where will you deposit the stuff?"

"With the padre at Molo. He is treasurer for your illustrious cause in Pancey," coolly answered the doctor, his eyes narrowing with enjoyment as he noticed Fagan's eyes widening with surprise.

"So you know that? I forgot that you were a Catholic, doctor. You have a great advantage of me there. But the Padre at Molo got the water cure yesterday at the hands of some toughs in the Gordon Scouts and is a broken reed today."

It was Sevier's turn to be astonished. He sat in silence a moment busy with his thoughts. But he shook himself into shape again and said, "Well, Fagan, I'll have the money on me then when you capture us. Thieves can trust thieves. You have always played fair with me and I'll trust the whole matter in your hands."

The doctor spoke with apparent generosity of soul but it was with the utmost difficulty that he held himself back from saying, "But if you betray me I will have some way to even the thing up."

Two years of dealing with Fagan in the wildest days of the Yukon gold fever had not entirely eradicated his fear of the man who had lived a life of crime when in the service of the nation and had now gone to his own place finally as a renegade of the worst type.

No one knew better than the scheming surgeon that he was dealing with a forceful, cool, utterly selfish, vicious, greedy, lustful, childish, fearless outlaw. But he remembered the man's astonishing love for gold pieces and staked his all to win out with Miss Royce by the use of this dangerous tool.

It was past midnight when the last details had been settled and the renegade slipped out into the streets of Hilo.

As he arose to go Sevier's lamp threw into dazzling relief a broad gold stripe on the insurgent chief's trousers.

"Great heavens, man! Is that part of your uniform? You are running a great risk in parading that thing past our sentries."

The only response was a light laugh of derision as the man passed out into the night.

Five hours later a heavy wind near Cabatuan snapped a weakened eucalyptus tree and laid it across the sleeping figure of a man who had crept into the jungle to rest after a hard march from Hilo.

(To be continued.)

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